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Dakotas.

THE NEW STATION AT YELLOW MEDICINE.

It is already known to the readers of the Herald, that Dr. Williamson has removed from Kaposia to Yellow Medicine, about thirty miles this side of Lac-qui-parle, in the hope of laboring more efficiently and successfully for the Dakotas. He knew that the change would subject himself and his family to many hardships and privations; but such was his desire to exert a wider influence upon the Indians, that he did not hesitate to make it. He went forward cheerfully in what seemed to him the path of duty; and though the Lord has been pleased to try him beyond his anticipations, he does not regret the decision which he made.

That the patrons of the Board may have the materials for a complete history of this mission, and may also appreciate the difficulties of the work in which our brethren are engaged, it seems proper that some extracts should be published from the recent letters of Dr. Williamson. It can hardly be necessary to add, that both he and his household will be found to have strong claims upon the sympathies of all good men.

The Station commenced.

It was on the 21st of June, 1852, that our missionary brother left Kaposia for Yellow Medicine, to select a site for his future home and commence the necessary buildings. After his return, he was obliged to repair again to the contemplated station; and when he revisited his family after this journey, he found that he had spent nearly six weeks in traveling, "mostly on horseback, but

sometimes with a wagon, and sometimes on foot; sleeping in a house or tent when convenient, but as often in neither."

On the 4th of October he put his family into a small boat, that he might convey them to Traverse des Sioux. "We had on board," he says, "the principal part of our provisions for the winter, with our bedding, and such articles of furniture as we could transport to Yellow Medicine before spring; and we had nearly a ton of freight for our friends at Lac-qui-parle. There were three women and four children in our family; who were obliged to sit all day in an open boat on the boxes or bedding, wherever they could find a place, and without any fire. The boat was propelled by five men, mostly with poles, but sometimes with oars. The apprehension that winter might set in before we should reach our destination, made us use all diligence. Hence we generally ate our breakfast before the day broke, so as to start as soon as it was light; and we continued our course till sunset, and sometimes later. The weather was cool. Generally, indeed, we had a white frost at night; and for two days and nights we had a drizzling rain. The women and children slept in a tent; the rest of us in the open air. With all our diligence, we were twelve days in reaching Traverse des Sioux, which is supposed to be not quite one hundred and fifty miles from Kaposia by the river."

From this point it was necessary to proceed to Yellow Medicine by land. As Dr. Williamson was able to take but two tons of clothing, provisions, bedding, furniture, &c., with him, he was constrained to leave many articles at Traverse des Sioux; and his stock of provisions was

scarcely sufficient for two months. "Leaving Traverse des Sioux before noon on Monday," he says, "we arrived at Yellow Medicine after dark on Saturday, October 23. The weather was not so cool as when we were coming up the river; but the smoke of the burning prairie, which made it warmer, affected our eyes very unpleasantly. Our house was not so well prepared for our reception, as I had hoped. It is sixteen feet by thirty, and about fifteen feet high. It has a flat roof, intended for a composition of pitch, sand, &c.; but this had been applied to only a small part of it; as the workmen, having no experience in such matters, were unable to use it according to their instructions. The walls were covered on the outside with split boards; and as these would not exclude the wind, the space between the studs was filled with mud, hay and sticks. This was left rough and uneven at first; and it had cracked in drying, so as to admit the wind. As the rain came upon it before it was covered, the earth was continually falling on the lower floor, between which and the roof nothing intervened but the joists. As there was no partition, the whole house constituted but a single room, without a stove or fireplace. Such as it was, however, we were glad to reach it."

In addition to the labor of preparing this rude dwelling for the approaching winter, it was necessary to send to Lac-qui-parle for a load of potatoes. While Dr. Williamson's team was absent for this purpose, and before he had finished his plastering, it began to snow; and the cold weather commenced immediately. And yet our brother wrote on the 19th of November as follows: "I have never for a moment regretted our coming here; nor do I know that any of my family do; though it not only cuts us off almost entirely from civilized society, but separates us, by making it necessary to send our children away to be educated. I believe here is the place where our Master would have us labor; and I hope it will be our pleasure to labor and to suffer, if need be, to extend his kingdom." In regard to the prospect of interesting the Indians in the truths of the gospel, he spoke hopefully. He found them more willing to listen to his message than those whom he had left at Kaposia; and therein his heart rejoiced. Miss Williamson commenced a school early in November; and though the number of pupils was small at first, she was encouraged by their apparent desire to receive instruction.

#### *Unexpected Disasters.*

Dr. Williamson intended to send a team to Traverse des Sioux, soon after he reached Yellow Medicine, for the purpose of procuring additional supplies. But such was the severity of the weather in November, that this plan could not be carried into effect till the last day of

the month. And even then he was reluctant to have his two hired men set out upon the journey; but they were "full of life, and anxious to go;" hence he finally consented to their departure. They arrived at their destination in safety; and on the 10th of December, having purchased an additional yoke of oxen, they turned their faces homeward. On the 15th of December, "notwithstanding several falls of snow," they had traveled about fifty miles, half the distance to Yellow Medicine. Then, however, disappointments and disasters began to thicken around their path. But the story must be told in Dr. Williamson's own language. "On the 13th of December," he says, "commenced the most terrible series of cold and stormy days I remember to have known. To the end of the month the thermometer at sunrise stood, on an average, at 6° below zero; or, omitting the only three mornings when it rose above the average, it stood at 8½° below; while the average at one o'clock in the afternoon, which is at this season the warmest hour of the day, was only 4½° above. But this gives only a faint idea of the severity of the weather. The only three mornings when the mercury was above zero, it sunk as the day advanced, so as to be below in the afternoon, the snow falling at the same time; and two of them were the most terrible days I ever knew, the wind blowing a tempest, and drifting the snow so thick that at times a house could not be seen one hundred yards, and forming drifts in a single day and night not less than ten feet deep. From the 15th to the end of the month there was not one clear day; and more than half of the time the snow was either falling or drifting. In such weather we knew it was impossible for any one to make much progress, in traveling through a deep snow over a prairie, when persons must direct their course by trees several miles distant. We felt much anxiety concerning our men, therefore; for we had some reason to suppose that they were on a part of the road where for forty miles there was no human dwelling, or a single thick grove, in which they might find some shelter from the wind; and if so, it seemed to me that they and their teams must all perish."

Dr. Williamson hoped, however, that they had not left Traverse des Sioux. But in this he was disappointed. "It appears," he says, "that on the morning of the 15th they left the house of a trader, the only inhabited dwelling this side of Traverse des Sioux; and on that day they came about ten miles, and encamped where there was a sufficiency of wood for fuel. The storms detained them at that place till the 22d, by which time the snow had become deep; and two of our horses, through want of food and the severity of the weather, were unable to advance; so that they and more than half

of the load were left, it being expected that the horses would perish in the snow. From that point to the next wood near the road the distance is twelve miles; and they were three days in going thither. The feet of one of them had become badly frosted the second day after they left Traverse des Sioux, and those of the other met with the same misfortune at this time. This, with the snow banks, storms; and weakness of the teams, although they had abandoned all their load except about three hundred pounds, prevented their advancing more than about two miles from the 25th to the 31st. On the last day of last year, Mr. Jacques, who had previously proposed the matter to Mr. Hunter without being able to obtain his consent, made himself a small hand-sled, and told his companion that it was useless to try to bring the teams further, or stay with them, as they must in that case all perish together; and that he was determined in the morning to leave them, if he should be obliged to go forward alone. Next morning he bound their bedding on his sled, with such provisions as they supposed they might need before they could reach my house, his Bible, and the newspapers and letters which they were bringing from the post-office; and he then assisted Mr. Hunter to rise and walk, till he was able to go alone; and thus they set off, hoping to arrive the same day at an unoccupied house, built by a trader last summer. But, night coming on, they were unable to find the house; and they slept in a wooded ravine, where they were sheltered from the wind, but without fire. In the morning, the snow about them being about three feet deep, and not firm enough to bear up their little hand-sled, they left it with their bedding, Bible, and the mail which they were bringing us, everything, in fact, except the clothes which they wore, a few biscuits in their pockets, and an axe; and in two or three hours they made their way, less than as many miles, to the house where they had hoped to lodge the previous night. It being the Sabbath, they rested here till the next morning, making a large fire to keep from freezing, and spreading some hay on the floor for a bed. Leaving this house, which is near what are called Patterson's Rapids on the Minnesota, and fifteen or eighteen miles from Yellow Medicine, they arrived about eight o'clock in the evening, both very much exhausted, and having lost their axe in cutting a hole through the ice to get water. Had they lain out that night, as they were without bedding or fire, they must have perished; and it was their opinion that Mr. Hunter could not have continued to travel for more than an hour longer; and it seems astonishing that he was able to travel at all. More than three weeks had elapsed since his feet were first frozen; and they were probably frozen many times subsequently; so that when he arrived, he had no natural feeling in any part of

them; and, on exposing them, it was impossible to distinguish between the dead parts and the living." Mr. Jacques suffered much less than Mr. Hunter; but the hardships which he endured, had left their marks upon him. Dr. Williamson and his family, of course, greatly rejoiced to see them, though it was a sad tale which they carried to that lonely dwelling.

### Loss of Property.

Dr. Williamson sent for the horse and the oxen, which were abandoned by Messrs. Jacques and Hunter thirty miles from Yellow Medicine; but three were dead; and the rest were too weak to travel. The whole team, therefore, which left Traverse des Sioux on the 10th of December, consisting of three horses and four oxen, are lost to the mission. "In consequence of the losses of which I have written," says Dr. Williamson, "we shall be under the necessity of asking for some addition to our allowance; how much, I know not. The damage we receive from this terrible series of storms, cannot be much less than a year's allowance for my family; but as Providence has been pleased to subject us to loss and suffering, we are willing to bear it; and as the Prudential Committee could not shield us, we will not expect them to repair the injury, further than is absolutely necessary to enable us successfully to continue our labors. We have lived for the last six weeks chiefly on potatoes and hominy; and we expect to live chiefly on the same food for six weeks to come. We always eat it, however, with a good appetite; and I am sure that I was never more thankful, when I had a better diet; but it does not remove the cravings of hunger, as stronger nutriment would. And appearances seemed to indicate, at one time, that our supply of these would fail, before we could obtain more. When Messrs. Jacques and Hunter returned, we had less than a bushel of corn; and our potatoes were too few to last till the weather could be expected to moderate, and the snow melt enough to admit of our getting more from Lac-qui-Parle, which is the only place, nearer than Traverse des Sioux, where food can be purchased." Two days after the return of the hired men, a small quantity of provisions arrived from Lac-qui-parle, sent by the kindness of Messrs. Riggs and Adams. It was carried the whole distance of thirty miles on hand-sleds, the snow being too deep for horses to travel. Supplies will probably be furnished from that station, so long as they shall be needed.

It will be inferred, of course, that the Indians have suffered much during these storms. Indeed, Dr. Williamson felt constrained to give a cow to those in his neighborhood, though he needed her for his own use, that he might save them from starvation.

The latest intelligence from this station bears

date January 19. Dr. Williamson then wrote that he hoped to save Mr. Hunter's feet. He was obliged to spend several hours each day, however, in dressing them; and the injury was manifestly very serious.

### *Hope and Faith.*

This sad chapter cannot be closed more appropriately than by the following extract from one of Dr. Williamson's letters: "Do not think we have been either discouraged or unhappy. When the Lord took away some of our temporal comforts, he gave us more communion with himself. I never felt more able to pray for the Dakotas, or greater willingness to labor and suffer for the sake of extending Christ's kingdom among them; and but for our solicitude on account of Messrs. Jacques and Hunter, and others who might be exposed to the tempest, I should have been quite happy. In consequence of the distance to the place which the Indians occupy this winter, for the convenience of fishing, we can have no school; and owing to the same cause, with the severity of the weather, my audiences, even on the Sabbath, have been small. On the most of those who are present, moreover, the truth seems to make very little impression. Still we trust that He who suffered as well as labored for our good, and has made us willing to suffer as well as labor for this people, will yet employ us as instruments of blessing and salvation."

### *Tripoli.*

LETTER FROM MR. WILSON, DECEMBER 28, 1852.

### *Visit to Homs.*

IN October last, Messrs. Wilson and Foot made an excursion to Homs and Hamath, accompanied by one of the native helpers employed at Sidon. "A part of four days" was spent at each of these places. In respect to the former, Mr. Wilson writes as follows:

This city, containing some eighteen thousand souls, is situated near the western border of a plain which extends to the Euphrates. About two miles distant, on the west, flows the Orontes, the largest river in Syria. The space between the city and the river is devoted to gardens, orchards, vineyards, &c. The water necessary to produce this oasis is brought in a canal from Lake Orontes, some miles south-west. After the wheat and barley are harvested, nothing green can be seen from the time-worn castle-mound of Homs, north, east or south. Like Emesa, which once occupied this

site, the city is walled; not to resist cannon-balls, however, but simply to enclose a little spot which shall be exempt from the desolating tread of the desert war-horse, against whose terrible rider the gates must often be shut at noon-day.

The houses of Homs are nearly all of one story; and this accounts for the large space covered, in proportion to the population. The walls of the houses are partly of black trap rock, as durable and hard as Boston granite, and partly of dried bricks. These mud-crowned walls in the summer months, assailed by the constant winds of the plain, cannot fail to keep the air filled with dust, much to the injury of the eyes. The streets are wider and better paved than in any other oriental city which I have seen. Nearly all the water used in the place is brought from the Orontes, upon the backs of animals, in leathern bags.

About one-third of the people are Christians; of whom some sixty families are Greek Catholics, and some three hundred families Jacobites, the remainder being Greeks. We were visited by a few persons; and of course we returned their calls. The character of the people does not differ materially from that of the same sects elsewhere, unless it be in the fact that these Christians are more on an equality than in cities on the sea-board. There are no Franks here; which fact would rather favor than hinder a missionary. The mass of the people are weavers or shoemakers; and from all that I saw, I am convinced the people are more industrious than in most cities of Syria. The schools are poor, as elsewhere; and the proportion of readers is probably about the same as in other cities. The people seem to be temperate; and the city, situated as it is, must have fewer corrupting influences than most others. The Syrians are quite poor; and on the whole they are a more approachable class than I have before seen. They have close connections with Sudad, distant one day to the south-east. The Greek Catholics are papists; which is about all that need be said of them, their general character being easily inferred from this fact. The Greeks, much the most numerous sect, are sluggish, as Greeks are everywhere; yet we were pleased to notice signs of life. Dr. Mishakah has sent books from Damascus, and has long been in correspondence with several in this place. One young man, named Abdellah Zeidan, acts as book distributor; and he seems,



notwithstanding all the opposition he meets with, to be sanguine of success. He is still in connection with the church. If I am asked whether he is a converted man, I cannot answer confidently. He has a zeal which appears to be according to knowledge; but whether the grace of God has found an abiding place in his heart, is more than a short acquaintance can enable me to testify. He gave me glowing accounts of the number of persons who were inclined to Protestantism.

I was sorry to see a strong desire for the establishment of a consular agency in the city; and I gave no encouragement whatever to the plan. So far as the two cities are concerned, I should consider Homs quite as encouraging for the missionary as Tripoli; though the Christian population around Homs is small, in comparison with that near Tripoli.

For a description of Hamath, Mr. Wilson refers to a journal of Mr. Thomson, which was published in the Herald for August, 1841. The Christian population of this city is regarded as much smaller than that of Homs, and as offering a less promising field to the missionary. "The Greek Bishops of both places have the reputation of being swindlers and drunkards."

### Armenians.

#### LETTER FROM MESSRS. DWIGHT AND JOHNSTON, DECEMBER 29, 1852.

THE committee *ad interim* of the Armenian mission, consisting of the Constantinople and Smyrna stations, have recently had their attention particularly directed to the pressing wants of their large field. Messrs. Dwight and Johnston have written a letter in their behalf, from which the following extracts are taken.

#### Report of Pastor Hohannes.

From almost all parts of the country the cry is becoming more and more urgent, "Send us preachers." Our beloved brother, Pastor Hohannes, has just returned from a long tour through Armenia. He brings us cheering accounts of what he saw and heard; and he has placed a written report of his tour in our hands, which will no doubt, in substance at least, be communicated to you. At a public meeting in the chapel at Pera, he presented a cursory view of his tour, which was highly interesting and instructive. He remarked that throughout

Turkish Armenia, he found a wonderful prevalence of evangelical sentiments, and, for the most part, great readiness to listen to the truth. Out of this, he said, grows a necessity for four things; namely, preachers, teachers, houses of worship, and books. He generally found the Armenian people very simple-hearted, and ready to receive the word of God as their authoritative rule; but alas! they are, to a most lamentable degree, ignorant of its contents. In some places where he had been laboring for a few days, and was ready to leave, the people said to him, "You have come and preached to us the gospel; and now you are going to leave us! If you go, who will preach to us the word of life? Who will teach our children? Who will be our spiritual shepherd?"

This very year, said Mr. Hohannes, forty preachers are absolutely needed to supply all the open places in Armenia; and next year seventy or eighty will be needed; and there will be a constant increase of the work. Of course, he does not mean to imply that so many are to be looked for from America; for his mind is chiefly on preachers trained up here. But when is there a prospect of our seeing so many of this description?

Of all the places which Mr. Hohannes visited, he puts Arabkir next to Cesarea in importance. "It has a large Armenian population; and they show a great deal of the refinement in manners of Constantinople and Smyrna. It is also a remarkable fact, that a large proportion of the Armenians there are able to read; and many of them have read the Bible and other books from the mission press; and they have profited by them." And there are thought to be at least one hundred and fifty villages in the district immediately around, the inhabitants of which are all Armenians, speaking the Armenian language.

#### Appeal.

Our souls are burdened when we survey the field which is spread out before us, and contemplate the numbers of the people in all directions, that are now ready and urgent to be taught the way of life. Who can tell how soon this harvest-time may pass away, and the people, instead of being deeply interested inquirers, may relapse into the hopeless indifference of infidelity! Now is evidently the time for action, if we intend to possess the field.

Twelve men have been pledged to us by the American churches; but where are they? The first of the twelve has

been called to his heavenly home, while yet preparing himself for the contest. Four or five more, we hear, are about to embark for this land. But where are the rest? How long must we wait before we hear that they are all found? And do the students in your seminaries, and the young ministers whom the providence of God has left free to entertain the question of laboring in the foreign missionary field, remember how long it takes a man to be ready to preach fluently, after he is actually on the ground?

What shall we say to these people, scattered over all parts of Armenia, who are so urgent to have preachers of the gospel come forthwith among them? We wish that our beloved brethren at home, ministers and candidates for the ministry, would tell us what to say. Let us have a good and satisfactory reason for the fact, that no more missionaries are coming from America to enter this ripened field, that we may give it to those who press the inquiry upon us.

### Constantinople.

LETTER FROM MR. DWIGHT, JANUARY 15,  
1853.

A FEW extracts from a letter of Mr. Dwight will throw some light upon the state of things at Constantinople.

### Special Services.

Before the close of the last year, at a union meeting of the committee of the three churches in this city, I proposed the observance of a day of fasting and prayer for the special outpouring of the Holy Spirit. The proposition was not only readily assented to, but seemed to be received with deep and heartfelt interest. Within the past twelvemonth, the visible church has not much extended itself in Constantinople. There has been evident progress in evangelical sentiment; but we have seen few cases of deep conviction of sin; and not many have been "added unto the Lord." It was agreed, therefore, that Friday, December 31, should be observed as a day of fasting and prayer, a public union meeting of all the churches to be held in Pera; and that on the following Sabbath, in the afternoon, all should unite in commemorating the death of Christ in the same place.

Our Friday meeting was one of uncommon encouragement. Since the

time of the persecution, when our brethren were driven from their places of business, and had nothing to do, we have not been able to collect so many together on a week day, as were assembled on this occasion. Our chapel in Pera was more than full; and the countenances of all present indicated unusual solemnity. Five addresses were made, each followed by prayer from the same individual; and although we were together more than two hours, the interest did not flag. One brother asked, on going away, "Why can we not have such a meeting every week?" And I am fully persuaded that this was the feeling of many.

On the Sabbath our place of meeting was filled to overflowing. Many stood at the door, unable to find a place within. Pastor Hohannes was providentially here, having just returned from his long tour; and he rendered essential aid in both meetings. It devolved upon him and myself to officiate at the table; and rarely have I felt more sensibly the presence of the great Master of the feast. Many, I have no doubt, renewed their vows to be the Lord's forever; and I trust they will be enabled to live accordingly. Although we do not see a general outpouring of the Spirit in this crowded metropolis, there is certainly a softened and subdued state of feeling in the churches, with a sense of sin and unworthiness, I think, and a desire to return unto the Lord, and seek his face in prayer. And I trust there is a deeper interest in the salvation of others. Our Sabbath services, particularly in Pera, are better attended than they have been for some time past; and new minds are interested in the truth.

### Cases of Interest.

Mr. Dwight refers to two individuals, now in the Armenian church, who have an undisguised sympathy with Protestantism.

A Vartabed, resident in Constantinople, and of very high character and standing, seems more than half inclined to cast in his lot with the people of God. It may more accurately describe his position, to say that he is "halting between two opinions." He has just sent a special messenger to me, with a request that I will meet him at the house of a mutual friend, as I suppose, to consult about his duty. I was mentioning the fact of having received a similar message, some weeks ago, to one of our old established brethren here, and he said, "What is the

use of consultation? Consultation is ruining that man. All that he needs is the simple decision to take up his cross and follow Christ. That cross, from without and at a distance, seems very large and heavy, as though it would be a very formidable work to carry it; but this is all delusion. Only let a man once take it up, and he will find that it is as light as a cork."

I have lately been called several times to the house of one of the first of the Armenian bankers by his wife, who is quite an evangelical woman. Her husband is in confinement on the charge of having misappropriated a large amount of the public money; and she is, of course, in the deepest distress. I hope she knows something of the consolations of the gospel. She begs that I will consider her as one of my flock, although she is still in the Armenian church, and include her in my pastoral visits, as frequently as I can. She lives about five or six miles from me.

### Marsoban.

LETTER FROM MR. E. E. BLISS, DECEMBER 31, 1852.

THIS communication contains a review of the missionary work at Marsovan during 1852. Though many of the statements are painful, it will be seen that the Lord has given undoubted tokens of his presence and grace.

### *Sufferings of the Protestants.*

I must still speak of a "great fight of afflictions" endured by our native friends, and to no small extent by ourselves also. These poor brethren, on the one hand deprived through the machinations of ever active enemies of their means of subsistence, and on the other constantly pressed for the payment of a most exorbitant and oppressive tax, made such by the authorities of the place at the instance of the persecuting party, have been in continual distress. Some have continued in prison for weeks, because of the non-payment of this tax; while to pay it was for them an utter impossibility. Others have avoided imprisonment only by fleeing to neighboring villages, or hiding themselves, month after month, in secret places in the city. In this state of things you can readily imagine to what straits they and their families have been reduced. Some have suffered, and are still suffering, for want of the necessities

of life. Others have procured these necessities only by selling articles of apparel or household furniture, often at great loss.

Mr. Bliss describes an instance of trial and persecution, which cannot be contemplated without deep emotion.

A. M. was once a merchant, doing a good business, living in his own house, riding his own horse, and associating on terms of equality with the wealthy men of the city. His attachment to the gospel has cost him his house, his horse, and all his business as a merchant. True, he has a shop, with goods in it, which he would like to sell; but I doubt whether, during the whole of the past year, his sales have been sufficient to pay the rent of his shop. For months, indeed, he could not go near it, for fear of being instantly arrested and thrown into prison. He lives in a corner of my house, because there is not another roof in Marsovan under which he can find shelter. His table is spread with the coarsest fare; and I fear that there is not always enough of that to appease the cravings of hunger. It would touch your heart to see his small stock of fuel, prepared for the winter, and to notice with what a sparing hand it is used, even in the coldest weather. The wife, belonging to a family of the highest respectability, and as intelligent a woman as is to be found in Marsovan, has borne the main burden of their support by laboring in our family. And yet this is not the most trying case in our little circle.

Mr. Bliss has done what he could, by advice and personal effort, to relieve the necessities of this persecuted band; still he has been able to accomplish but little. And what the future may have in store for them, he knows not.

I ought to testify to the great cheerfulness with which our brethren have borne their trials. I do not say that there have been no exceptions; for they are yet in the flesh. And as adversity has come upon them, cloud after cloud, each apparently more dark and threatening than the last, it is not strange that sometimes they have "feared, as they entered into the cloud." Let no man judge them till, descending to their level of knowledge and experience, he has himself, for the gospel's sake, looked obloquy and poverty and want in the face, for a long, long twelvemonth. It has been a great source of encouragement to us, in regard to them, that under

all the pressure of persecution they have not forsaken the assembling of themselves together; and that, when they dared not come out of their hiding-places for any other purpose, they would leave them to be present at the place of prayer.

### *Light in the Darkness.*

There is some relief to this picture in the subjoined statement.

During the whole year our friends at the capital, as well as ourselves, have been endeavoring to obtain some abatement of the heavy tax which has been mentioned. For a long time, however, all our efforts proved fruitless. At length there came a change in the administration of the province. The new Governor was kindly disposed; and when the grievances of the Protestants were presented to his notice, and especially when his attention thereto was strenuously urged by the English Consul at Samsoon, who has so often befriended us, and by C. P. Krug, Esq., a Swiss Protestant merchant residing at Amasia, he was induced to send a commissioner to Marsovan to examine the case. To our great joy the Governor also authorized Mr. Krug to accompany the commissioner. The investigation continued three days, it having been protracted to this length by the desperate efforts of the Armenian chiefs to conceal the truth. Resort was had to every device of cunning, deceit and falsehood; and when all these failed to answer their purpose, they stirred up their followers to gather in crowds around the place of investigation, and declaim, with loud and angry voices, that they would never consent to any reduction of the Protestant tax. In the end, however, it was reduced about one-third. This is but an approximation to justice; yet we rejoice in it as an earnest of better times.

For once the Armenian chiefs of Marsovan have not had every thing their own way. For once the Protestant cause has obtained a hearing, and something like a just decision. And for this we are indebted, under God, to Mr. Krug's presence, and to his very firm and energetic advocacy of the cause of the oppressed. He has long resided in these parts, is highly respected by the Turks, and has great influence with them. We thank God for raising us up such a friend, and for crowning his efforts with such a measure of success.

Great good, Mr. Bliss says, has already resulted from this friendly interposition; though the circumstances of the Protestants are distressing in the extreme. The effect of this state of things on the success of the station will appear from the following extract.

Had all the wrongs of our brethren been redressed, and had the fear of future oppression been entirely removed, I have no doubt that hundreds would have joined their ranks within a week. It was the fear that this would be the result, which rendered the opposition of the Armenian chiefs to the recent investigation so desperate. They know full well that the convictions of multitudes are with us, and that nothing hinders the avowal of those convictions but fear. As it is, four new families have taken this opportunity to come out on the side of the truth; and others declare it to be their purpose to do so at no distant period. Our audiences are increasing. Including children, they now number about fifty, an advance of one-third within two months. Nor is this all. When we contrast the present with the past, we cannot but perceive that the daily lives of our hearers, the sentiments which they express, and their prayers, give new evidence of the workings of the Holy Spirit upon their hearts.

### *Progress in other Places.*

Mr. Bliss states some facts in regard to other places, which show the progress which evangelical Christianity is making in the region around Marsovan.

Twelve miles from us is a village named Hadji Keny, containing an Armenian population of about one thousand souls. We have often been pressed to go there, and preach the words of life. Last week I went and spent the Sabbath. In ignorance of localities, I took up my quarters in an unfavorable place. Still my hearers numbered fifty or sixty, coming at different times. All expressed much interest in what they heard, with a strong desire that the same truths might be preached to them every Sabbath. Many things seemed to indicate that a good harvest might be gathered there, had we the reapers.

One company of visitors roused me at the midnight hour. They were men "of reputation," and, as their chief speaker confessed in regard to himself, had proceeded no further than Nicodemus, convinced of the truth, yet shrinking from an open avowal of it.

The native helper at Tocat, Mr. Bliss says, finds more to encourage him in that city than formerly. But the following extract deserves the special attention of our churches.

Another of our assistants writes from Sivas: "Thanks be to God, at the present time there is no small awakening in our city. New attendants at our meetings are never wanting. Last Sabbath the whole number present was twenty-six; and of these three were men who had never been present before." The same brother describes some particularly interesting cases, one of an Armenian, one of a Catholic, and one of a Greek; and he closes this part of his letter thus: "Oh that the Lord of this city would be pleased to send here a faithful shepherd, to guide his people in truth and holiness!" For three full years has this prayer been going up from Sivas. Two years ago, as you know, Mr. Powers spent six months there, and organized a church. A year ago I was there for a single Sabbath. Since that time it has not been possible for any missionary to visit them, although we have most earnestly desired to do so. When we receive such letters as the above, we are ready to mount our horses at once, and cross the snowy mountains, that we may help these dear brethren; but then comes the thought, We cannot leave our present posts for a month, or even a week. What are we to do? Mr. Powers is alone at Trebizond, with his hands more than full. God has removed from my side, in his most holy providence, a most dearly beloved and promising associate, and left me alone. For five months I watched in vain for an opportunity to go to Hadji Keuy, only twelve miles distant. After how many months shall I, or any other brother, find an opportunity to go to Sivas or Divrik or Tocat? Five or six new missionaries are on their way to join our mission; but other parts of the great field have urged more pressing claims for them; and not one is coming to our aid. What are we to do? We ask each other, but find no answer. We would ask the churches at home, "What are we to do?"

Who will answer the appeal by saying, "Here am I; send me."

### Trebizond.

LETTER FROM MR. POWERS, DECEMBER 14, 1852.

THE December Herald contained an abstract of a communication which had been received from

the brethren at Constantinople, showing the urgent need of more missionaries in Roomelia, Asia Minor, and the district of Aintab. The February Herald contained the substance of a letter from Mr. Peabody, the object of which was to set forth the wants of that large territory which has hitherto fallen more particularly under the supervision of the Erzroom station. In this communication of Mr. Powers, we have a brief account of the field committed to his care. He first speaks of Trebizond.

### Prospect in Trebizond.

The proper Armenians of this city are estimated at four hundred houses. The gospel has been preached here by missionaries eighteen years. During the first part of this period, many became more or less enlightened; and a considerable number were so much interested in the truth as to be reckoned among the "brethren." These were mostly scattered by persecution. Several have died in a state of hardened impenitence; and others are living in all their former carelessness and worldliness. Still there are many in this city whose convictions are on the side of the truth, and who, we trust, will one day openly declare themselves accordingly.

But the inhabitants of Trebizond, like those of other maritime towns, are characterized by worldliness, dissipation and irreligion; and hence the gospel finds powerful obstacles to its spread among them. These obstacles have been multiplied, it is believed, by the great increase of business within these few years. The running of five steamers between this place and the capital has wrought a mighty change since 1834, when Mr. Johnston was obliged to make his first visit hither in a sailing vessel. There is perhaps no city in the Turkish empire where the change in these respects, in eighteen years, has been so great. Even during my residence of a little more than seven years, a large number of new shops and stores, with substantial fire-proof magazines and fine dwellings in European style, have been erected. The number of foreign residents, especially Franks and would-be Franks, has also greatly increased; and there has been a corresponding increase of worldliness, Sabbath desecration, intemperance, and other vices. The effect of all this on the cause of truth, and the progress of our work generally, is obvious.

But there is another view of this question. When this tide of business shall have reached its height, it will ebb; and



the minds of men will become more calm and sober, more disposed to serious thought, and more susceptible of religious influences. This little Protestant community, though not distinguished for its piety or good works hitherto, it is hoped and believed, will yet bring forth the fruits of righteousness. Even now, small and defective as it is, it stands well in the estimation of the other communities for intelligence, uprightness and virtue. And it is devoutly to be hoped that its influence may be most salutary abroad.

#### *Other Places.*

Whenever Trebizond shall have become thoroughly pervaded by the gospel, its influence on other places will be very great; for it is one of the gates of ancient Armenia.

To the east of this city, and in its immediate vicinity, are seven villages, containing six hundred houses. In one of these, about fifteen miles distant, there are inquirers; and one man belongs to our Protestant community. Half way between Trebizond and Samsoun is the town of Ordon, containing, with its surrounding villages, six hundred houses. This place has been several times visited by native helpers; and a few individuals are interested in the truth. This side of Ordon, on the coast, are several small villages, containing a hundred and seventeen houses, which have been visited. Eight hours from Samsoun, near the coast, is the town of Tchorsambah; and this, with its surrounding villages, contains fourteen hundred and fifty houses. Between Ordon and Tchorsambah are several villages, containing three hundred and fifty-five houses.

Eighteen hours from Trebizond, on the road to Erzroom, is Geumush-Khaneh, which, with seven surrounding villages, contains nine hundred houses. This place has been visited by a native helper, who preached the gospel, amidst much opposition, to great numbers of the people; and there is one avowed Protestant residing there.

Kara-hissar, in the interior, contains six hundred houses. Tamsara, only one hour distant, has four hundred more; a hundred other villages in the vicinity contain four thousand houses. Kara-hissar has been repeatedly visited, either by a missionary or a native helper. One of the members of this church spent last winter in that place; and he is doing the same thing this winter, working at his trade, and laboring among the people,

a support being secured to him on the Aintab plan. The truth has made considerable impression upon the people; and two men have for years been known as open and avowed Protestants.

About sixty miles from the coast, and back from Batoun, is the town of Artoin, which, with its villages, contains five hundred and thirty houses. A member of our church spent several months there last season, and had considerable intercourse with the people. Some professed a firm belief in Protestant doctrines; but most of them are bigoted, and opposed to the truth.

The Armenian population, in the places mentioned in this letter, amounts to about fifty thousand souls.

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#### **Erzroom.**

LETTER FROM MR. PEABODY, DECEMBER 28, 1852.

#### *The Persecution in Khanoos.*

THE December Herald contained a description of trials and sufferings endured, for the gospel's sake, by certain persons in Khanoos. The present letter continues the history of this persecution; and the friends of missions will be gratified to find that, for a time at least, the Protestants have rest.

The two brethren from Khanoos whom I have mentioned as having repeatedly fled hither from persecution, were obliged, in consequence of the unfaithfulness of the Moodir and new acts of injustice perpetrated, to come to us again. As they were formerly subjects of the Czar, their enemies had made a movement to effect their banishment into Russia, which, above all things else, they dreaded. We allayed their fears upon this point; though I have since thought that the thing might be attempted in the spring, and perhaps effected, though it is the duty of the government to protect them. The Moodir himself was coming to Erzroom to take measures for their removal from his district, and, as they supposed, to send them to Russia. Upon learning, however, that they had repaired to this place, he did not come; but he sent a messenger, with dispatches from the Pasha of Moosh and himself to our Pasha, begging that these two Protestants, as they were the cause of so much trouble in Khanoos, might be removed to Erzroom. At the same time, our Pasha received a communication from the Bishop of the principal monas-

tery in Moosh, first sent to his Pasha, containing grievous complaints against the Protestants, stating that if they were allowed to remain in that district, all the other Armenians would emigrate to some other pashalic. These letters were sent to the British Consul by the Pasha. He replied that these complaints were a "humbug;" that he had ascertained that in the village where most of the Protestants reside, there were only two or three families opposed to them, &c.

It seems that an attempt had been made to burn the house of one of these brethren; while the other, who lived in another village, had been deprived of a shelter for his sheep and cattle, though winter was at hand, and for two days in the week was compelled to labor with his team for his persecutors.

Having done all in our power for these oppressed men, we could only commend them to Him in whose hands are the hearts of all; and he was pleased to open a way for them to return to their families. The British Consul was so kind as to send his kavass, with letters from himself and our Pasha to the Pasha of Moosh and the Moodir, the Consul giving strict orders to the bearer that he should not return till the rights of the Protestants were restored. He was to demand that the Protestant, who had been so ill treated in the village where he had lived several years, should be removed to the one where most of his brethren dwell, and furnished with a house for himself and a place for his cattle; that the wife should be restored to her husband, from whom she had been taken by force; that the price of the books forcibly taken from the Protestants by the Vartabed should be paid, &c. These demands were all complied with.

It was very providential that, just before the kavass left for Khanoos, a strong vizierial letter was received from the Porte for the Protestants of that district; and at the time of his visit four families that had outwardly yielded to the demands of their enemies, again declared themselves Protestants; and they have since enjoyed comparative quiet. This is in part owing to the trouble into which their leading persecutors have been thrown by the ravages of the Koords, who are laying waste the district, as well as that of Moosh. From the latter, owing to their depredations, one hundred and fifty families have emigrated.

At the urgent request of the Protestants of Khanoos, Mr. Peabody sent one of the native

brethren thither to teach them. They board and lodge him, thus reducing his wages one third. Since his arrival, they have written to Mr. Peabody, expressing their warmest thanks for sending one with whom they are so well pleased. He has a school of eleven pupils, with the prospect of a larger number.

### Geghi.

The report from another district, in which the friends of missions have been particularly interested, is less encouraging than one could have wished.

The fire of persecution has become too hot in Geghi for the professed friends of the truth. At a time of great trial, when it appeared that nothing was before them but martyrdom, they forsook our native helper and fled. As this circumstance greatly disheartened him, he left our work, thinking it wrong to receive any support from us, when cut off from those who had been savingly benefited by the truth, as he had hoped, as well as from others. He still suffers from persecution and poverty. A few of his evangelical friends have returned to him, but he seems to feel that it is impossible for him to do the work which we expect a native helper to perform. He thinks he shall be obliged to leave the district with his family. He intended to come to Erzroom last autumn; but he was prevented from doing so by the disturbed state of the country. Our Vartabed also, after making every preparation to visit Geghi, two months since, was detained for the same reason.

During the past year, the Koords have committed greater depredations in that and the neighboring provinces than they had perpetrated before for thirty years, having carried off thousands of sheep, horses, mules and cattle, besides large quantities of grain. Indeed, in some cases they have plundered whole villages, in others numerous houses, churches, with one monastery. They have extorted large sums of money, and cruelly beaten several individuals who ventured to resist them. Submission or death was the alternative.

A few years since most of the Koordish tribes were conquered; and their boys were seized and sent into exile, their fire-arms having been taken from them. When traveling among them, I have uniformly found them exceedingly restive, lamenting that they were obliged to submit to the servile labor of cultivating the earth, and yet live in poverty, whereas they formerly were rich, and

lived at their ease. The immediate cause of this outbreak, however, was an unsuccessful attempt on the part of the government to conquer an unsubdued tribe residing not far from Geghi; and the rebellion will probably become general in Koordistan.

### Erzroom.

The remainder of this letter is devoted to the changes which have taken place in Erzroom.

Of the twenty tax payers who joined our Protestant community in the spring, two men with their six sons, four of whom were for a time in our school, have returned to the old church. One of these men, however strange it may appear, was influenced solely by worldly motives in joining us. In order to accomplish his object, he became so troublesome that we were obliged to tell him plainly, that persons like him were clearly injurious to our work, and that, if he could not abandon his carnal purposes, he was in the wrong place. Though the Armenian Bishop complained of us to Mr. Brant for receiving such a man, he had of late been trying very hard to get him back; and after the latter fully understood our opinion of him, he returned; and last Sabbath the Bishop "blessed" him, charging his people not to manifest any hostility towards him.

The other man, who was "blessed" at the same time, we once hoped had become in a measure a partaker of divine grace; but he has fallen into the snare of the Devil; from which, I fear, he will not soon be rescued. For two years past he has certainly had much to bear from enemies of his own household, as well as from those without. His wife and her wealthy relatives have bitterly persecuted him. Repeatedly during the present year has she left him, taking their children with her. Men have stoned his children and his house, destroyed some of his property, and repeatedly insulted him. Not having truly forsaken all for Christ, as we had hoped, he finally yielded.

I regret to be compelled to say, that the Protestants of Erzroom have had no protection the past year, the government having been more hostile than ever before, and their chosen head not having been recognized as such till within a few days. Outrages have been repeatedly committed against them, without their having been able to obtain any redress. Money has been extorted from them; and recently two young men were

grossly insulted and beaten in the street; but though the offenders were known, and in one case taken before the Pasha, they were not punished.

But there is another view to be taken of the missionary work in Erzroom. In conclusion Mr. Peabody writes as follows:

Notwithstanding the apostasies already mentioned, twenty persons have been added to our community the past year, including females. Our congregation has averaged about three times its usual number. Our regular religious services, which consist of three meetings on the Sabbath, a weekly conference, a monthly church meeting, and the monthly concert, have been well attended. Much good seed has been sown. When it will spring up and yield the so much desired harvest, is known only to Him whose prerogative it is to give the increase. Thus far we have received only a few drops of divine mercy, from year to year; and for these we would be thankful. But we long to have the windows of heaven opened, and copious showers of grace descend upon us.

### Diarbekir.

LETTER FROM MR. DUNMORE, NOVEMBER 25, 1852.

### Mr. Dunmore's Return.

THE November Herald contained a full and interesting account of Mr. and Mrs. Dunmore's journey to Erzroom, for the purpose of spending the summer at that station. They continued with Mr. and Mrs. Peabody till the 6th of October, when they set out upon their return to Diarbekir. They reached their home on the 16th of October, having spent the Sabbath in the mountains, and having remained at Hinee one day. In reference to this place Mr. Dunmore says: "There is less interest felt in the truth at Hinee, than there was last spring, though a few stand firm. Persecution has been attempted there, as well as at Diarbekir, and with about the same apparent effect. Baron Sdepan took his family with him to Hinee for the summer, and that seemed to rouse the enemy. One night, as he and his family were sleeping on the roof of their house, according to oriental custom, he awoke and found his covering gone. Supposing that the wind might have taken it off, he arose to search for it, and was startled by the flash of a gun aimed at him. It missed fire, and the thieves fled. Next day he reported to the Governor; and the only satisfaction he obtained, was, that if he would bring him

the thieves, they should be punished; but no effort was made, on the part of the authorities, to apprehend them. Slepian was told by the Governor that it was the work of the Armenians, and he must leave Hinec, for he could not be protected. An attempt had previously been made to get him away, but he refused to go, as that was his native place. The present Governor was sent from Diarbekir last spring by Abdi Pasha; and he is less friendly to Protestants than was his predecessor. Indeed, the prospect of protection for Protestants there, as in all other parts of this pashalic, seems to be doubtful. The Armenians rule with paras; and a heavy, galling yoke is put on the necks of all who venture to embrace the truth. At one time large numbers attended Protestant worship. Indeed, more than a hundred were present one day; but persecution scattered and diminished them, till only ten or twelve could be relied on as regular attendants; and sometimes there were not so many."

It is the testimony of Mr. Dunmore that Slepian demeaned himself, during all his trials, firmly and bravely, as became his office and station. "He deserves credit for the manly, discreet, and truly Christian course which he has pursued. But few natives would have stood firmly, at the muzzle of the musket, where he stood."

On returning to Diarbekir, Mr. Dunmore found his little flock scattered. His hearers have increased somewhat of late; and they now average about fifty on the Sabbath, the number one year ago. "There is less of inquiry outside," writes our young brother, "than there was last winter and spring, perhaps not less than when we arrived here one year ago. The apparent falling off in the attendance on our weekly exercises is to be accounted for in other ways than by supposing any decline or backward movement. It will be remembered that seven of our number have gone to Bebek seminary, one to Beirût, and more than that number to Mosul, Kharpoût and other places; while two males and one female have been removed by death."

### Mosul.

#### DR. LOBDELL'S VISIT TO SHEIKH ADI.

In October last, Dr. Lobdell made a visit to Sheikh Adi, the shrine of the Yezidees, in company with the ladies and children of the station, for the two-fold purpose of health and information. Having had some intercourse with the Yezidees as a physician, he hoped to derive from the political and religious chiefs, who should attend their annual festival, such facts as would enable him to form a definite opinion in regard to their observances. In a communication which has recently come to hand, he states "a few of the many facts which show that they form a con-

necting link between the idolater and the Moslem, and that they differ much less from the Christians around them than the pride of the latter is willing to acknowledge."

#### Journey to Sheikh Adi.

Having left Mosul on the 30th of September, the party arrived before sunset at Baadri, the residence of Hussein Bey, who is the political head of the Yezidees. "The officials kissed our hands," says Dr. Lobdell, "and treated us with the greatest respect. The white garments of the people arrested our attention at once. Their horror of blue and of lettuce, their reverence for the name of Satan, the peculiar cut of their garments, all being crescent shaped at the neck, their love of streams, and their apparent regard for each other, were soon observable." And the following extract may properly be introduced in this place: "The western face of the mountains, from Jezireh to Baasheika, is skirted with the villages of these people; and my observations go to confirm the statement, that cleanliness is half of their religion. They may wear rags; but even with these they are pretty sure to be clean; whereas the Moslems and Christians, through the mountains, appear to consider filthiness the essence of household felicity."

On the following day the English Consul, who had joined Dr. Lobdell at Tel-keif, accompanied him to a Chaldean convent, about three hours west of Baadri. "Hussein Bey led the van, with his retinue of spearmen, as an escort of honor. At short intervals we met troops of his people in their festive suits. All eagerly seized and kissed his hand. It was pleasant to see their affection for the young Patriarch, who traces his ancestry back to the Sassanian dynasty. All the men carried guns; and the women generally had a kettle or a baby on their backs." Forty monks came forth from the convent to proffer coffee, fruit and wine. And at the dinner given to the party, the head of the convent was "quite liberal with his new fruits and old liquors." Dr. Lobdell saw no reason to reconsider his previous belief, that the priests and monks of that country have chosen their calling chiefly for the sake of a livelihood.

It was not till Monday morning that Dr. Lobdell and his party proceeded from Baadri to Sheikh Adi, four hours distant. There the abundance of the trees, the babbling brooks, the conical temples on square pedestals, though giving forth but a very "dim religious light," were objects truly grateful to eyes that had seen no green thing for half a year.

#### Religious Worship.

Soon after our arrival the worship began. The whole valley is holy ground.

Chiefs and people, about five thousand in number, trod its terraces with naked feet; but we foreigners were allowed some liberties. A large circle of men was formed beneath the mulberry before our hovel, and shuffled their rough feet upon the rougher pavement to a solemn tune from tambourine and fife, turning one's thoughts to the days of the sweet singer of Israel. The timbrel, which is in common use in the Moslem and Christian villages, is never used at these festivals. This dance was repeated every afternoon for five days. It is deemed a shame for females to join in it, unless in consequence of a very special request. What has woman to do with worship? The shrill *tahlehl*, now and then, would set the circle into a perfect frenzy.

Every morning mothers brought their naked children for baptism to the holy fountain, whose waters have a secret connection with the *Zemzem* of Mecca, as some of the priests tell the Moslems. The *kawakhs* receive a fee for this service. The offerings made to the shrine of Sheikh Adi were for the most part blankets and rugs, the offerers of which threw them over their heads, and were followed by a terrible clattering of tambourines to the door of the temple.

Over the western face of this building, Dr. Lobdell saw numerous figures, apparently hieroglyphical, the import of which not even the priests understand. "Serpents, shepherd's crooks, sharp-beaked birds, coarse combs, and various other objects, were represented, possibly the work of an impious builder, but more probably significant of certain doctrines."

We took off our shoes as we entered the coarse, dark room, where were music and dancing every night during the festival before Melek Taoos, King Peacock, or the Devil's image, as one of the sheikhs privately informed me. The shyness in regard to strangers, generally ascribed to them by travelers, seemed to be entirely gone, doubtless owing to the consular interference of Mr. Rassam in their behalf. Sheikh Nasir, the religious head of the tribe, told me that the tomb in the temple was that of Sheikh Adi, probably the Adi who was a disciple of Manes, and not Mar Adi, or the Apostle Thaddeus, as Dr. Grant and some others have thought. In the minds of the people, Sheikh Adi and God, or the good principle of the universe, are nearly synonymous. They attribute to him omnipotence, omnipresence, and the other attributes of deity; but they are gene-

rally willing to admit his inferiority to the one eternal Being. In this respect he bears some likeness to Christ, but more to the good principle of the Manichees.

#### Doctrines—Observances.

Their doctrines are a strange fusion of the tenets of Mohammedanism and Christianity with the philosophy of the older Persians. Ever suspicious of inquirers, they always try to answer them in the way that will least offend. They are all things to all men, that they may save themselves and their rites. In private, however, I found the priests quite communicative, especially after an emetic and some arrack had restored a man to his senses, whom hundreds supposed to be in the last hour of life. Their thanksgivings and presents seemed to indicate a willingness to tell me all that I wanted to know.

Each village has its house at Sheikh Adi, a stone structure of some ten or fifteen feet square, with a flat mud roof, in which they deposit their valuables and their sick at the time of the feast. The greatest part of the pilgrims lie in the open air, along the sides of the mountains, which shut in all but a narrow entrance. Each company at night had its flaming torch; and the jeweled hills looked finely. Every new comer fired his gun, as soon as he came in sight of the temple. The hum of music, conversation, &c. scarcely died away, before the sun lifted his burning head upon the clean-dressed multitude that adored his beams.

Whenever a priest appeared with a torch, they would pass their hands through the flame, and reverently kiss the blocks of stone around the shrines, where their respected leaders had placed the sacred fire. Every family brought a meat-offering to Sheikh Adi. This was generally a sheep. The animals are thrust into an immense caldron; and every morning each head of a household receives a share of the sacrifice. The surplus, with the baptismal fees and voluntary contributions, go into the purse of Hussein Bey, who is expected to provide generously for the needy among his people. I am glad to say that their confidence in him is not misplaced.

Dr. Lobdell says that polygamy is common among the Yezidees. And while it is a great shame in Mosul for a woman to learn to read, the Yezidees count it a disgrace for a man to do so. "Not half a dozen men among their one hundred



thousand can write their names. It seems to be thought necessary that a very few shall know how to read and write, that the covetous world may not cheat them, and that the fragments of their religious books may be preserved. They seldom take a note for money loaned; and their honesty far surpasses that of their neighbors.

They greatly dislike to be called Sheitani, more from a regard to the honor of Satan than their own shame. To take his name in vain, is unpardonable sacrilege. That they worship the Devil, is to them a glory. God is too good to need propitiating; and they see no reason why, if the bad kings of this world receive reverence, his Satanic majesty should not also. They have no Sabbath, all days being alike to them, except their festal seasons. Sheikh Nasir candidly admitted that, according to their theology, none have a certainty of salvation but the disciples of Sheikh Adi and Melek Taocos. All others are left "to the uncovenanted mercies of God."

#### Melek Taocos.

Dr. Lobdell says that they hold traditionally to the great facts of Scripture history, though under disguised and distorted forms. One of the chief priests accounted for the Devil's being called Melek Taocos as follows:

When Christ was on the cross, in the absence of his friends, the Devil in the fashion of a dervish took him down, and carried him to heaven. The Marys soon came, and, seeing that their Lord was not there, inquired of the dervish where he was. They would not believe his answer; but they promised to do so, if he would take the pieces of a cooked chicken from which he was eating, and bring the animal to life. He assented to the proposal; and, bringing back bone to his bone, the cock crew! The dervish then announced his real character, and they expressed their astonishment by a burst of adoration. Having informed them that he would thenceforth always appear to his beloved in the shape of a beautiful bird, he departed. The peacock (taocos) was chosen as their chieftain's symbol; and the deity, if not the sun, was forced to give way in the Sabean system to the prince of hell.

It is easy to see in this myth the substance of the gospel story of Joseph's laying the body of the Savior in a sepulchre, the approach and inquiry of the women, the answer of the angels, the trial of Peter at the crowing of the

cock, the appearance of Christ among his disciples, and the exclamation of Thomas, "My Lord and my God!"

#### Irreligion—Ignorance.

"Brazen symbols of Satan," Dr. Lobdell says, "stand on pedestals a foot long, and are occasionally taken from village to village by the priests. They are sacred, as was the ark of the Israelites. The highest bidder always receives the honor of lodging the image over night; and sacrifices are offered on such occasions."

It would be perhaps unfair to put these people on an equal footing with their neighbors. True, they acknowledge God; but they never pray to him, or praise him. Their Sabeanism predominates over the elements of Mohammedanism and Christianity, if these, indeed, were not added simply to secure the good will of the Moslems and Christians around them. However this may have been at first, it is evident that the people have as much faith in the myths now, as in the distinct relics of the Assyrianized Zoroastrianism preserved among them. They do not pray even to Satan; but, as they told me, they simply reverence him; not, however, according to the Confucian maxim, "Respect the Devil, but have as little to do with him as possible." Their meat and drink appears to be to do his will.

Their great festival affords the young men a fine opportunity for the choice of companions; but in all my stay I saw no indecent gesture. The modesty of the females, while dancing, would put to shame the refined trippings of Christendom. But their ignorance is great. One of the women told me that the females never pray, or engage in any of the acts of reverence; for her part, she said, she did not know that there was any life beyond this. She had heard of Christ from her neighbors; but she did not know what he proposed to do, or who he was; and that she never thought of sin as originating and existing in the heart. She promised to think upon these things, which she then heard for the first time. I may be allowed to ask one question, If these people are ever to be taught the truth, whose duty is it to teach them?

#### Gawar.

##### LETTERS FROM MR. COAN.

It was stated in the March Herald, that Messrs. Coan, Rhea and Crane intended to leave Oroo-

miah for Gawar in November last. A letter has since been received from Mr. Coan, dated December 4, from which it appears that these brethren reached Memikan two weeks before. They were welcomed with great cordiality by their friends; and their intercourse with the authorities, prior to the date of this letter, had been of the most friendly character.

### *Complaints of Mar Shimon.*

Mar Shimon was in Gawar, when our brethren arrived at Memikan; and he remained a day longer than he purposed originally, for the sake of having an interview with them. Messrs. Coan and Craue called upon him, and were received very graciously. But the subjoined narrative will show, that his feelings towards them are far from being friendly.

After the usual compliments, a silence ensued, which the Patriarch broke by inquiring why we had left so pleasant a country as Oroomiah, and come to this cold region of snows. "We did not leave our home and friends," I replied, "for the sake of pleasure and profit; but Christ has committed a precious gospel to you and to me to preach. He has given us a great work to do; he has committed much to"—"What has he committed to me?" interrupted the Patriarch. "The papists have come in on one side, the Jacobites on another, the Chaldeans on another, and have taken a great part of my flock from me; and now you are taking what is left." "We have no wish to draw away your people from their church," I replied; "neither has one left your fold in consequence of our labors the past eighteen years. We only desire your good and that of your people, as our works testify." I then referred him to the kindness which the missionaries had ever manifested towards him. He said, however, "What is your kindness to me, compared with mine to you? You have taken from me the fairest portion of my nation. Oroomiah is not worth a para to me." "You are wrong," I said; "the people of Oroomiah acknowledge you as their head; and should you visit them, I doubt not they would do as nobly for you, as they did a few years since, when you were there." He continued his lament over Oroomiah, lost to him, and then went on to say that he had sacrificed to the mission thousands of tomans; and ten thousand heads of his poor people of the mountains had been offered on the bloody altar of Bader Khan Bey's cruelty, in the dreadful massacre of Tiary, which was all instigated

by Dr. Grant's attempt to build in Asheta, thus provoking the jealousy of the Koords.

Nearly all the chief men of Gawar were present; and they shouted, as if it had been the voice of a god that spoke. When the tumult a little subsided, I told the Patriarch that I was pained to hear him speak as he had done, and I was constrained to say that he had not spoken the truth. I then said, "Mar Shimon, upon your own head is the blood of the men of Tiary. You know, and the world knows, that you prompted the men of Tiary to rebel against paying their accustomed tribute to Noorollah Bey. You know that he went to Erzurum to obtain assistance from its Pasha to subject your people; you know that, failing there, he applied to Bader Khan Bey; and you know that Dr. Grant did everything in his power, (and his influence was great with Bader Khan Bey,) to avert the blow from Tiary, and that he in part succeeded, till the Tiarians rose again, after a partial subjugation, and attempted to murder the agent of Bader Khan Bey, who occupied the house Dr. Grant had left in his flight to Mosul. You know that it was your own desire to receive the tribute, rather than that the Koordish chief should have it, which was the cause of all this loss of blood and treasure. You know that Dr. Grant's life fell a sacrifice to your poor people, who fled by hundreds to Mosul, and to whom, as an angel of mercy, he ministered the healing draught, till he caught the disease he would have cured, and died. Then why do you impute to Dr. Grant, who loved you and your people with a martyr's love, the dreadful massacre of the poor Tiarians?"

The Patriarch attempted to deny this statement, but the conversation soon turned upon another theme. Mr. Coan continues his narrative as follows:

I reminded Mar Shimon of the deep interest American Christians had taken in the Nestorians, and our desire to help him in the great work of evangelizing his people, by the multiplication of the Scriptures, both in the ancient and modern tongue, by the increase of other books, by schools, and by preaching the Word. "Who are you," said he, "that you should come to preach to us? Go to the heathen. We first received the gospel; you received it from us. We (pointing to himself) are the root, the source, the beginning of the way of the kingdom of God. We are the fathers,

you are the sons. Why do you come and seize your father by the beard?" Having said this, he suited the action to the word, laying hold of his own, which is of snowy whiteness. "Would," said I, "that you had not backslidden from the way which your fathers trod! Would that you were as zealous preachers, as holy men, as they were! Then we need not stir up your minds by way of remembrance, but could turn to the heathen." "We do preach," said he, "that a man must not lie, swear, steal, &c. What more do you? Jews and Mussulmans do the same. But where are your fasts and your feasts?" I said in reply, "The kingdom of God does not consist in meats and drinks, but in righteousness and peace." He said that our preaching led his people to break their fasts, and set loosely by their ceremonies; and he then mentioned some disorderly conduct among persons who had attended our preaching in Oroomiah. I replied, "We are responsible to God for our teaching and for a practice conformable to the precepts of our Savior; but we cannot answer for the irregularities of your people. What would you say, were I to tell you that in Jeloo, where our voice has hardly been heard, your people, as the result of your teachings, practice concubinage, and where, to my own knowledge, men have wickedly put away their own wives by paying to you a choice mule?"

#### *Mar Slewa—An Apology—A Contrast.*

The Patriarch then turned to Mar Slewa, and asked him to continue the discussion.

The Bishop said little, save to reiterate what had been said about our destroying the customs of the church. "But do you not hold to the Christian Sabbath, as one of the institutions of the church?" "Most certainly," said he. "And yet what have you done," I continued, "this past summer? You have twice sent your own brother to this village on the Sabbath to get men to go and labor for you. All the people of Gawar, if I may except Memikan, labor on the Sabbath, and you set them the example. You also profane the sacrament of the Lord's supper in an awful manner. I have seen your people go into the church, partake of the body and blood of our Lord, and on coming out engage in quarrels and fightings which would disgrace the heathen. Who destroys the customs, you or I?" He remained silent, and the people assented to what I said.

Deacon Khamis, who remained after we left, reports that Mar Shimon strongly urged the Bishop to expel us from the country, who replied that he had tried, but could not; that the Moodir was not able, and how could he do it. The Patriarch said, "I can expel them." The next morning, however, he sent his salutations to us, and desired us to excuse his remarks the day before, saying that he knew we were his friends; and Khamis states that he was excited with strong drink, but that he appeared very different next morning. Certain it is, that I never saw him appear and conduct so strangely before. I would fain attribute his hostility to a feeling as evanescent as the fumes of wine; but I know his sworn enmity to us; and I never have felt more strongly than now, that a desperate struggle is to be made, before we gain these mountains for the Lord Jesus Christ.

The following extract presents a different and more pleasing picture for our contemplation.

We passed a night at a Nestorian village, which contains an unusually large population. The former priest of the village, a very bigoted man of the old school, died last spring; and we found a very different state of things. We attended their evening service in the church, and were invited to preach to the people. After supper at the house of the former priest, a large number gathered about us to hear the words of life, and listened with much apparent interest. A young man, a deacon and son of the old priest, appeared very friendly; and he has since petitioned in person for a school in that village. It is a dark place, and may be considered as one of the out-posts of what Mar Shimon calls his domain; but, by the grace of God, it shall fall into the hands of the saints of the Most High.

#### *Deacon Tamo.*

Two weeks later Mr. Coan wrote again. His letter contains some information that will be read with regret.

When Mar Shimon was in Gawar, he promised, in answer to the entreaties of Deacon Tamo's friends, to instruct the Turkish authorities here to draw up a paper asserting the innocence of Deacon Tamo, and requesting his release of Mohammed Pasha of Van. He went to Dizza, and afterward reported to the Deacon's brothers that he had so instructed the

Moodir. Khamis went to the Bishop and the Moodir repeatedly to obtain the paper, but was put off. In answer to his importunities, the Bishop would say that he was willing, but the Moodir was not; and the Moodir solemnly averred that he himself was willing and anxious to release Deacon Tamo, but that the Bishop stood in the way.

Finally the council were assembled; and Khamis, who was present, was informed that if he and the people of Memikan would have no more to do with us, and would cease to harbor us, they would give the required paper. Khamis replied that he was our friend, and could not think of leaving us; that the head and front of our offence was instructing in the words of God those who desired it. They answered, "Deacon Tamo may lie in prison till his bones rot; and we will put you in the same place." Khamis replied, "I am going to Van, of my own accord, to see my dear brother. If the Pasha makes me a prisoner, very well; the good Lord deliver me."

### Oroomiah.

LETTER FROM MR. BREATH, DECEMBER 22, 1852.

#### *A new Enlistment—Romanism.*

RECENT letters from the brethren at Oroomiah have mentioned the efforts of the government to bring a part of the Nestorians into the military force of the kingdom. It was thought at first that the scheme merely contemplated the formation of a single regiment; but it now seems that this was only a part of the plan. In reference to this subject Mr. Breath writes as follows:

For many months the Nestorians have been distracted by the efforts of our rulers to collect and organize a regiment of Christian soldiers. After their departure, we hoped the country would settle down into its usual quiet, and so be in a better state for the labors of the missionary. But this hope has been disappointed, an order having recently arrived from Tehran for the enlistment of three hundred more. The way is again prepared, therefore, for annoyances, exactions, and petty persecutions, on the part of the subordinates entrusted with this task. The organization of these troops, intended as a means of ameliorating the condition of the class to which they belong, and elevating them in the

social and political scale, may fail of this object. The Christians have no confidence in the government, are utterly incredulous as to any benevolent designs which it has in this matter, and cannot comprehend that it should take any measures, in reference to them, except to oppress them. Looking upon this as a new instance of wrong, they are strongly averse to it; and their opposition, which has well nigh made the attempt abortive, may serve to incense the King, and make him forego any good which he may have designed.

In connection with the last topic, Mr. Breath makes the following statement: "Mr. Stevens, who is still here, has become much better informed as to the political condition of the Nestorians, than he was before. He has expressed surprise at the extent of the oppressions to which they are subject. It is hoped that the representations which he may make on this subject to his Ambassador and to his government, will lead to the reform of some abuses."

The Romanists are unusually active. They have brought within the pale of their church most of those who were disaffected, have added to their number several converts, and have obtained possession of one of our village schools, by seducing the teacher and the owner of the premises where the school was kept. One of the disaffected, a young man, still refuses to return to them; and they are threatening to have him turned out of his father's house, and to bring upon him other evils. You will bear in mind that these Frenchmen rejoiced, almost frantically, at the granting of the law of toleration, and made themselves obnoxious to the authorities by their officious parading of it. You see how they understand it.

The Bible has at length issued from the press; and the mission are making every effort to place it in the hands of the people, who are looking for it with great impatience.

### Madras.

#### EXAMINATION OF THE SCHOOLS.

THE seventh annual examination of the English and Vernacular Grammar school at Chintadrepettah, and also of the vernacular schools, was held in the church at that place, January 4; the latter commencing at three o'clock, and the former at five o'clock in the afternoon. P. Carstairs, Esq. presided at the vernacular examination, and the Bishop of Madras at the one in

English. The attendance was very large and respectable. The number of boys present from the vernacular schools was 204, and of girls from caste families 123; 24 girls and 156 boys at Royapooram not being present. In the English school 145 were present, out of 213 who have been on the roll in the course of the year; making in all 505 boys and 147 girls, or 652 pupils, who receive instruction at the present time.

### *Vernacular Schools.*

The vernacular examination was opened with prayer by Mr. H. M. Scudder, and conducted by Catechist Asbury and Mr. Winslow, the superintendent, assisted in the Nannool and Cural by the teachers. Dr. J. Scudder, Mr. H. M. Scudder, Rev. Rajahgopal, and A. Walker, Esq. also questioned the classes on some parts of their Scripture lessons in Tamil or Telugoo; and Dr. Peck, Secretary of the American Baptist Missionary Union, put several questions through an interpreter. The examination was in different catechisms, doctrinal and historical, the Scriptures, arithmetic, geography, and Tamil grammar.

The girls of the first class sung several Christian songs in Tamil, pointed out on the map of Palestine the most celebrated places mentioned in Scripture, and gave an account of the contents of different books of the Bible. The examiners expressed themselves extremely well satisfied with the answers given, and the result of the examination. In the first four classes of the girls, there were forty who could readily recite the catechisms, and answer almost any common question on Scripture history and the most important doctrines. They appeared cheerful and happy; and their bright, intelligent countenances, and neat appearance, afford a strong contrast to the vacant look and untidy habits of uninstructed Hindoo girls.

The chairman, after distributing the prizes to the vernacular schools, expressed his high satisfaction with what he had seen, his hope that the youth who enjoyed such privileges would continue to profit by them, so as finally to become wise unto salvation, and his confidence that the schools would receive the support which they so well deserved.

### *Grammar School.*

After the Bishop of Madras had taken the chair at five o'clock, a verse of a hymn was sung, followed with prayer by Dr. Peck, and a statement from Mr. Winslow concerning the grammar school. He said that it was opened every morning with prayer by the superintendent, after the reading of a portion of Scripture, verse by verse, by the classes able to read in English, he reading and explaining in Tamil.

One of the classes next recites a Scripture text, which is explained and applied, as circumstances may allow. They also come together Sabbath morning as a Sunday school for Scripture studies; and then attend church. The consequence is, that the lads in the advanced classes are as well acquainted with Scripture truth as most lads of their age in Christian lands; though many of them are brahmins or of other high castes. A few are pariahs, who stand and sit indiscriminately with the other castes. They have no objection to study the Bible, but delight in it. Some have been removed, however, to the High School of the University, through fear of too strong a Christian influence; and four at different times, who wished to be baptized, have been taken away by force. One of them afterwards found his way to the Free Church Institution, and is now a candidate for the ministry.

Mr. Winslow stated that the school had been in operation six years, in its present form; for the last three of which it has had about two hundred pupils on the roll, and nearly three-fourths of that number in daily attendance. Of those who have left, six have gone into the medical profession, two to the surveyor's department, and several others into different respectable situations. One has been baptized, and is in the service of the mission. Eight, who have been educated in the school, are monitors in it, and do the greater part of the teaching; and two who were monitors, have lately gone to teach in district schools in the interior on good salaries.

After this statement the lower classes were examined very briefly in the catechisms; and several of the smaller boys spoke short pieces of prose and verse. But the principal part of the examination, which was necessarily brief, was confined to the first class of twenty-five lads and the monitorial class. The former were questioned by the superintendent on different parts of the Scriptures, historical and doctrinal, in which they were ready with their answers; also in geography, the Chief Justice, Hon. Sir Christopher Rawlinson, putting many questions concerning Italy, Spain and other countries, including the religion of their inhabitants, and the difference between popery and Protestantism. The answers given were very satisfactory.

The monitorial class questioned each other on the Apocalypse, and were interrogated by the chairman concerning the nature, necessity and evidences of a divine revelation, and the importance of holiness to happiness; in which they stated that the gods of the Hindoos were entirely deficient. They were examined by one of the teachers in logic, natural philosophy and trigonometry, somewhat briefly; but sufficiently to show that they had some acquaintance with these branches, especially with mathematics. Two of them made a great part of the astronomical



calculations for the Tamil Calendar of this year as an exercise.

The Bishop, before distributing the prizes, was kind enough to express to the pupils the great satisfaction and pleasure he had in witnessing the examination; and he said that the Chief Justice, who had left, had requested him to say the same in his behalf. He assured them that he had not found the school inferior to any similar institution which he had seen, and he had visited all those in Calcutta; and he had much delight, especially in seeing their familiar acquaintance with the Bible, the best of books, and the evidence he thus had that brahmins and others had no objection to studying the word of God.

The Bishop also kindly expressed his gratification at being present on the occasion to the friends who had come as spectators; and urged upon them the importance of aiding such schools in this land. He felt a deep interest in all such, while those without the word of God had not his sympathy; and he thought the worthy conductors of this institution deserving of all encouragement. He then, with a kind and appropriate address to almost every proficient, distributed the prizes; and the exercises were closed by singing a doxology, followed by the usual benediction. Dr. Peck and Rev. Mr. Granger, a delegation from the American Baptist Union to their eastern missions, were present, and expressed themselves as very much gratified. The former said to one of the missionaries, "If I deny the importance of such institutions, I must give up Sunday schools; for what is this but a Sunday school?"

The attendance was quite large and respectable. Besides those who have been mentioned, there were present several gentlemen of high standing in the civil and military services, and a number of ladies, including Lady Rawlinson. Not less than twenty-six chaplains and missionaries, besides a very large assemblage of respectable Hindoos, were also present. One of the natives who has two sons in the school, expressed to the superintendent, after the close of the exercises, his gratification in the progress of his boys, and his sense of obligation for the opportunities given them of obtaining such an education.

### Zulus.

LETTER FROM MR. L. GROUT, OCTOBER 26, 1852.

#### *Instance of Persecution.*

THE February Herald contained an abstract of the last report from Umsunduzi, the station of Mr. L. GROUT, in which this brother stated that a number of instances of defection had occurred

among the former friends of Christianity. One family, in particular, had proved a sore trial to his faith. The female whose case is described in this letter, is the wife of one of the sons referred to in the February Herald; and her steadfastness and consistency cannot fail to awaken the sympathy of the churches in her behalf.

Ubalekile, the wife of Uzafugana, of whom I have before written, came here to-day in the rain, seeking a shelter and a place of rest. She has been living for some months with her husband, who turned his back to the truth some time since, among the heathen at their kraals. She still adheres to the gospel, and succeeds in coming regularly to worship on the Sabbath and on other days. She also persists in refusing to join the people in any of their superstitions and wicked customs. The renegade Umehlwana has set himself up to be a prophet from heaven; and he says he has found out a medicine to prevent men from being struck by lightning, and also a medicine to prevent their being bitten by poisonous snakes. He has been administering these medicines to the people; but Ubalekile has refused to take any. And this, together with other bold instances of opposition to error and folly, and her firm adherence to the truth among its bitter foes, has brought upon her increased ridicule and abuse; so that last night she was beaten by her own husband, and driven out of doors and out of the kraal. She remained outside till the dawn of day, and then started for the station; and here she will probably remain, till her friends are so far softened towards her as to allow her to return and live with them again, without suffering such violence.

It seems that one cause of this fresh outbreak is, the freedom and fervor with which Ubalekile has remarked to them on their inconsistency. Some of them deny, or profess to disbelieve, the existence of God. They have also found out a remedy for the lightning. But not long since there came up a thunder storm; and all at once the people were in a panic. They huddled together in the house, shut the door tight, (windows they have none,) and kindled a great fire, that the flashes of lightning might not be visible. Silence was also enjoined. All this, and much more, is common among them at such times. But Ubalekile took advantage of the occasion to point out some of the absurdities of their remarks and conduct. Among other things she asked them, who it was that

thundered so in the heavens. All their gods are beneath. And of what are they now afraid, if there is no God on high? And why do they command silence, and stand in awe of Him whose existence they deny? And why do they fear the lightning, and tremble when it thunders? With these and other inquiries and remarks, and with her influence and example, they finally became so weary; and with her stout refusal to take any of their medicines, or join in any of their follies, they became so vexed and enraged, that they gave her a beating with a piece of cow-hide, and sent her off, saying they could find no peace in her presence. They also sent to inform her father that it would not be their fault if she should be killed with lightning; as salvation from it had been set before her, and urged upon her to no purpose. So, while our eyes are weary with beholding the wickedness and superstition of the people, and our hearts are pained at every day's report of wrong, we are still encouraged to look unto God to keep those who hope in his mercy, and visit us with the showers of his grace.

### Micronesia.

#### LETTERS FROM MR. STURGES.

##### *The Nanakin.*

It was on the 29th of September that the Caroline left Ascension Island, on its return to Honolulu; and there was but little reason to expect any communication of a subsequent date from Messrs. Sturges and Gulick for many months to come. But two brief letters have been received from the first of these brethren; and the friends of missions will rejoice doubtless to hear of their welfare. Under date of October 11, Mr. Sturges wrote as follows:

At this early stage of our enterprise, you will expect but little of interest in our field. An incident occurred yesterday, however, which we think worthy of record. Early in the morning, a message came from the Nanakin of this tribe, requesting us to hold service for his people in his feasting-house. At the appointed time we went, and found a large crowd of natives, with some foreigners, all of whom seated themselves in good order. For our text we took the words: "Fear not; for behold I bring you good tidings of great joy, which shall be to all people." Wishing to meet the attempts which are made to excite

fears of us, and also to explain our real designs in coming hither, we spoke of the "tidings" which we have brought, and endeavored to show why they were "good." The Nanakin, his chiefs, and his people generally, were attentive. The first, particularly, seemed anxious to understand every word. His meditative look; his repeated request for the preacher to stop for the interpreter to explain; his significant "very good;" his assurances that he had no fears of our designs, and that he regarded our coming as for their good; his telling us not to listen to what wicked men say, for he did not, convinced us that our enterprise had taken a strong hold upon his mind and heart, and that foreign opposition would affect us but little. He is about thirty years of age. He shows a surprising development of intellect; and by his bravery he has made himself the man of the whole island. God seems to have raised him up especially for our work.

Another incident of recent occurrence, though somewhat amusing, throws some light upon his character. Calling at our house soon after we came on shore, we gave him an elementary book in English, assisting him at the same time in pronouncing a few words. He thanked us for it; and a few moments afterwards he said to some foreigners standing by: "I am going to learn English. I am going to make the cooper, &c. help me. And if they don't, I'll pound them." He then said, "You must ask the missionary to pray to God to help me learn English."

##### *Christian Marriage—Appeal.*

Two days later Mr. Sturges wrote again as follows:

This morning two couples presented themselves for marriage. The husbands are foreigners, the wives being natives. They gave good evidence of their honest intentions, and of their correct views of the marriage relation. Many of the natives were present to witness the service. We hope a favorable impression has been made, and that this is but the beginning of our work in giving the institutions of the gospel to this very interesting people. We feel greatly encouraged, not doubting that a better day is dawning upon Ascension Island.

But we need more missionaries. Your patrons have long prayed that God would open doors of access to the heathen. He has answered these prayers, and has spread out before them important and

promising fields. Why are they not possessed? The churches, it would seem, must cease praying, or do more. They must not ask for blessings, unless they are prepared to receive them.

Would that some of our young men and women at home could have but a glimpse of heathenism, as we see it! How soon would the gospel be sent to all these lovely gems of the ocean!

## Proceedings of other Societies.

### Foreign.

#### SWEDISH MISSION IN CHINA.

A MISSIONARY SOCIETY at Lund, South Sweden, established by Rev. Peter Fjellstedt, sent two missionaries to China in 1850. This was the first "direct" effort put forth by the Swedish church in behalf of the heathen. One of these brethren, Mr. Fast, was killed by pirates, as has been mentioned in the Herald. The other, Mr. Elgqvist, escaped from their hands; but "he has ever since been subject to deep depression of spirits;" and it is found that his mind is seriously affected, so that his return to Sweden has become necessary. Two other missionaries, Messrs. Lundgren and Oechterloy, are expecting to carry forward the plans of the society in China, being already on their way thither.

#### GOSSNER'S MISSIONARY SOCIETY.

Two missionaries were sent by this society to the South Pacific in 1851. On the 21st of April, 1852, they sailed from Tahiti, and on the 25th they landed at Rurutu, where they were received by the King in the most cordial manner. He promised to build a house for them; and he assigned them immediately a temporary habitation. The Queen superintended their domestic affairs. "At break of day, every morning," one of them wrote, "she comes to our dwelling, and kindles a fire for the purpose of cooking bread-fruit and fish for our breakfast; and she does the same thing at mid-day. She also sweeps our chambers; and in the evening she makes ready the lamp. Her Highness, the Princess, regularly takes charge of our washing; and the Crown Prince fills our glasses with water at dinner. Such honors we have never received in Germany!" These brethren ascribed their kind reception to the letters of commendation which the English missionaries had given them.

But Messrs. Moha and Hones did not continue long at Rurutu to enjoy their honors. In consequence of embarrassments growing out of the presence of the French in that part of the world, we soon find them at San Francisco, on their "way home, or to some other field where the Lord wants" them. In a letter which they pub-

lished in a recent number of the Pacific, we have the following statement:

It is painful to say, that at the present it looks very dark and gloomy over these lovely Society Islands; and it appears as if true religion would be swept away by superstition. It is well known that the French govern these islands by what they call a "protectorate," but which looks more like oppression and slavery. As to the question what they are doing at Tahiti, we can only answer, "They are going to fill up the measure of their sins." Their native land is already stained with blood and tyranny, and they try the same on the dominion of a nation where they never have been wanted. When, about six years ago, the French arrived at Tahiti, the natives lived in peace with themselves and those around them; and no political danger was at hand, that required the office of a protector. But they wanted the "protectorate," and got it with the keen edge of their swords. They pass laws with Queen Pomare's approval, which she never saw. Poor woman! She is "protected" by being shut up in her house, and not allowed to go out without permission of the Governor. She is no more of a queen, than a slave in chains is a free man.

But they want to govern the kingdom of Christ too. When they took Tahiti, they promised to Queen Pomare and her missionaries to secure liberty of conscience in their religious worship. But they soon knew, that in this way they would fail in strengthening the seat of the Holy Father in Rome. They interfered with the missionaries in various proceedings. One is confined to his room, because he intended to go and preach to the people of another island. He was punished, not for the fact, but for the intention. Another goes into a district to preach; and, being invited by the people to stop with them, he advised them to choose a missionary who is to be expected out from England. This was very offensive, because the election of a minister remains with the "protectorate;" and, therefore, he was for some time not allowed to move out of his district. A third preaches about keeping holy the Sabbath; but the French want to have the natives engage in foolish plays on the Sabbath. He is then told very plainly to leave the island, or stand a trial. As he defended himself, and no cause of condemnation was found, they acquitted

him; but still tell him he is on very slippery ground, and inform him that he is not at home in Tahiti, but the French are. It is to be remarked, that the missionaries were on Tahiti fifty years before the French came.

In the latter times a law has been passed that every missionary must be elected by the government, and conform to a state church. By doing so they would just partake of their master's sins. They then took away from them their houses, and made these national property. But they were built at missionary expense? That is all right, the government says, but the missionaries are remunerated for this expense by the comforts they have enjoyed of living in them. On account of this, the missionaries have left Tahiti, except Mr. Howe, who submits to the restriction of the press.

#### WESLEYAN MISSIONS IN SIERRA LEONE.

THE January number of the Wesleyan Notices contains a very interesting letter from Rev. Richard Fletcher, dated December 29, 1852, in which he describes an extensive and unexpected abandonment of idolatry by persons residing in Sierra Leone. The movement began at Aberdeen, an island near Sierra Leone, November 17; the account of which is as follows:

It was my turn to visit the place, and, as usual, I called upon many of the people before the evening service, accompanied by some of the leaders. Two of the parties upon whom we called were idolaters, one of the Poh-poh, and the other of the Aku nation. We spoke to them upon the folly and wickedness of idolatry, its degrading influences upon them, and urged them to give it up at once, and allow us to take the objects of their worship away, so that they might have a clear course to go to the house of God. To our surprise they permitted us to take them. Often they had been spoken to, but never yielded. They were both old men, sick and infirm, and long residents at Aberdeen; and one in particular, a notorious character among the people, and a leading man among his profession. When I went into his idol-house he followed me, but uttered not a word of objection. I took out his wooden god, &c., called O-batalla, and carried it into his house, and was putting it down in order to pray with him; but he said, "No; go, carry 'em; go, carry 'em." We put them on one side; then sung two verses; and three engaged in prayer on his behalf, that God would enlighten, bless and save him. Afterwards we made preparations for the service, had a very large congregation, and great attention was paid to the word preached.

On the following morning, after we came out of the prayer meeting, we went round to the other idolaters, and succeeded in getting the "country fashions" of four other men, who had long been addicted to them. In the afternoon we took idols from

two other old men, leading characters, and men of influence over others. I had several times visited them before, secured their confidence, and had got them to go to the house of God; but I had never pressed them much to let me take their idols; and to do so now I found was not necessary. I had only to tell them that, as they went to meeting now, they must give them up, or God could not bless them. The reply made by the priest was, "Daddy, you say where they live; go, take 'em." I did so; and they also gave us their drums. One of the idolaters I found was so afraid, that, during the night, he threw his things away into the sea. The following are the names of some of their gods; namely, E-fahs Shango, A-sew, Os-sauin, Opella, O-batalla, Ojuga, &c. So remarkable a day of the kind had not been seen at Aberdeen before. The attention of the people was aroused to what was going on; and many have been led to feel after God, and to inquire what they must do to be saved.

On the 19th of November, Mr. Fletcher went to Murray Town, where a similar change was effected. In speaking of it, he says:

The first person we went to, was a "head woman," or priestess. After conversing with her some time, she most freely gave them up. We prayed with her, and encouraged her, and then removed her idols away. The people saw them as they were conveyed through the streets; which alarmed them, and induced some who were not willing to give their idols up, to run away with them and hide them in the bushes. But others did not remove theirs, and without any objection let us take them. They had heard about Aberdeen, as I expected; and I found some had thrown theirs into the sea already. We went from house to house, and collected a great mass of rubbish and filth, with some few carved images, and a number of drums used by them on their sacrificial days. On the following Sunday, the 21st, many of the idolaters attended the house of God; and in the afternoon others went to our schoolmaster to say they were then willing to give theirs up, if the white man would come and take them. He immediately came to Freetown; but neither Mr. Edney nor myself was at home. After I returned from Kissy in the evening, I went thither, it being a moonlight night, and knowing the opposition we had to contend with there, and the loss we should sustain, if the case was not promptly attended to. With the leaders I went to the different parties; and upwards of twenty persons were willing for the future to attend divine service, and to worship the only true God. At the five o'clock prayer meeting the following morning, many of them were present; and I believe it was the first time in their lives.

On the 25th of the same month we held a special prayer meeting. Persons came from different places; the chapel was crowd-

ed; much of the divine presence was felt; and more than twenty declared their saving interest in the merits of Christ. Public and private prayer meetings are still zealously kept up, and a gracious work is going on in the place. The change which has taken place in this village is most wonderful; and it constrains us to acknowledge the power and infinite mercy of God, and to stand astonished at what he hath wrought. No place in the colony was so notorious for idolatry as this. Once it was a type of hell; but now it resembles a little paradise. Not a "country-fashion" drum is to be heard, which once annoyed the whole town. The idolaters have since been married and baptized, who were not before; and thirty-seven of them have connected themselves with us, and are now on trial for membership; also from twenty to thirty others, who made profession of nothing, together with about twelve backsliders, who have returned from whence they had strayed, making a total of not less than seventy. Those who so recently were degraded idolaters, are now to be seen the first at the means of grace, and at the Sabbath school, with the English alphabet in their hands. One of the morning prayer meetings that I was present at, one of the idolaters, who has since believed on the Savior to her salvation, prayed in the Aku language, not being well acquainted with English; and to her petitions there was a general and hearty response. I learned afterwards that the substance of her prayer was, that God had done her much good, and she was glad that her "country fashion" had been taken. "Once," she said, "I thought I was doing well; but now I know better, and am sorry I did not know sooner;" for the religion of Christ made her happy. She prayed for her country people, and begged Jesus to help her, and keep her, and save her to the end.

Three days later Mr. Fletcher resolved to see what could be done in Freetown. The result he describes as follows:

I went in the afternoon, and called first upon one very old woman near the mission-house; but we found she had removed her things, having heard what had recently taken place. She said she had thrown them one night into the sea, though we could scarcely credit her statement, as we found a few things in her idol place. What there was, she gave us permission to take. We then proceeded to another notorious idolater, who had abundance of things; but he told us to take them all, and was afraid that we should leave some. Several times he said, "Now, look 'em good, look 'em good;" and when he thought we were leaving any thing, he cried out, "Carry 'em all; carry 'em all." The news rapidly spread, and wherever we went, the people were prepared to let us take them without raising an opposition, regarding it as a matter of necessity. We immediately went to several principal places, and secured them

before they hid them. By this time the people were alive to what was going on. One husband came to me to take his wife's; a son to inform about his mother; neighbor about neighbor, &c. The people, anti-idolaters, having got so excited, and having collected as many things as we could well carry at once, we saw it was time to leave off for the present. A number of people were glad to assist in taking them to the mission-house; and, after doing so, they wanted to know when we should go again. I told them perhaps in a few days, when all would be quieted down; but, to my surprise, in the morning the inhabitants of the town took it up themselves. Work was almost suspended; and many thousands, during the day, were engaged in going from place to place in quest of "country fashion." Such a day I never expected to witness.

The magistrate of the Kissy and Wellington district, hearing of what had taken place at Freetown, commenced in his jurisdiction, and took all he could find, and threatened to enforce the law upon all who hid their idols. Many from Freetown went to assist him. Freetown, though a large place, had a proper sifting, and very few escaped; for persons who had been deceived by the idolaters, when they applied to them for "luck," &c., were the first to inform of them, point out their places, and help in carrying their disgusting things. The inhabitants of Freetown and other places, being so anxious to see the things, I made my apartments into a "country fashion" exhibition, and for the space of ten days kept it open to all who wished to come. I cannot estimate how many thousands of people came.

#### MISSIONARY STATIONS DESTROYED IN SOUTH AFRICA.

THE January number of the *Journal des Missions Evangéliques* contains a letter from M. Jousse, in which he describes the ravages of the Boors in a portion of South Africa lying north of the Vaal. From this communication it appears that three stations of the London Missionary Society have been destroyed in the most wanton manner. M. Jousse writes as follows:

After the battle of Boomplaat, a great number of Boors, regarded as rebellious subjects of the English government, crossed the River Vaal, and took possession of a large extent of territory, having first subdued or intimidated the inhabitants. Although the English Sovereignty did not reach beyond the Vaal, the Boors, with more or less reason, dreaded the intervention of Britain in their quarrels with the natives. But these fears are dissipated. The commissioners of the Queen of England have made a treaty of peace with the Boors, the former conceding to the latter the liberty of acting as they please (had they the right to do so?) in all that vast region which lies north of the Vaal; the



Boors, however, promising not to hold any slaves. All the inhabitants of the colony rejoiced over the conclusion of this treaty between two powers which have heretofore been hostile. But the missionaries who labored in this wide field, thus yielded by the English to the Boors, foresaw the numberless evils that would flow from such a compact. They alone perceived that a treaty of peace, violated in its essential articles (the abolition of slavery) before it was signed, would prove the cause of inextricable difficulties to the country which they were seeking to evangelize. Alas! These sad forebodings were realized too soon. For even while Pretorius, that chief of the Boors on whose head the English government had put a price so recently, was entertained as a hero at Bloom Fountain, his people reduced to ashes the station of Mabotsa, under the care of Mr. Edwards. The Bokhatlas fled at the approach of the Boors, who numbered five hundred, and were aided by the natives whom they held under the rod. Eighty-six wagons, loaded with native corn, constituted the booty of the first day. The missionary Edwards, whose house was plundered, found a refuge at Matebe, the station of Mr. Inglis.

Encouraged by their first success, the Boors directed their course toward Kolobeng, the old station of Dr. Livingston, where they arrived on the morning of Saturday, August 28. They passed near the station, not far from which they pitched their camp. The chief Sechele doubtless penetrated the design of the Boors; but he preserved a peaceable attitude. They ordered him to deliver to them Mosele, the chief of the Bokhatlas who had fled from Mabotsa; and he was invited to appear before the Boors. But this was his answer: "If the affair related to a bushman, born in the country of the Boors, I would not hesitate to deliver him to his masters. But Mosele is one of us. Shall I tear in pieces my own heart?" The same day Sechele sent one of his men to the Boors, to ask for tea and sugar, doubtless for the purpose of better ascertaining the intentions of the enemy. The Boors replied: "Yes, we will give Sechele some tea and sugar; but we ought first to arrange our matters; and if your chief will not accede to our demands, we will send him some lead." Sechele had no longer any doubt as to the hostile designs of the Boors; and he sent the following message to them: "You say that you are the servants of God. Well, remember that to-morrow is the day of the Lord; and if you wish to attack us, wait at least for another day."

Monday morning two messengers were sent to Sechele, the first of whom told him to remove the women and children from the town, that they might not be killed in the battle. It is probable that Sechele did not do so; for the second messenger apprised him that if the women and children remained in the town, the combatants must meet in the plain. He answered: "I have nothing to say or to do with the Boors."

The latter, having formed a close and compact column, advanced at once toward the town of the Bakuenas. At first a few guns only were discharged; then a prolonged and sustained firing was commenced. Sechele and his men had taken the road up the hill; but they had scarcely reached the summit, before a cloud of smoke announced that their town was on fire. Meanwhile Sechele and his warriors assumed the offensive; but death strode through his ranks; and sixty of his Bakuenas fell before the continual firing of their enemies. One ball carried away part of a sleeve from Sechele's dress; another pierced his hat. The number of Boors who fell upon the field of battle, is not known to the natives. A wagon was there to receive them, as fast as they were disabled. A large number of women and children were taken from the Bakuenas. Very young children were placed in bags suspended on the sides of horses, their heads alone being at liberty. The children of nursing women were taken away from them, and given to others; so that, in case the mothers escaped, their offspring would at least remain in the power of the Boors. Now we can readily understand why they wished to have the women and children removed from the theatre of the war.

The house of Dr. Livingston, containing all his goods, was pillaged with savage fury. All his books were cast into the field. Eyewitnesses say that a large space of ground is covered with fragments of books. A few, less injured, or escaped from ruin, were collected and carried by some Bechuana to the owner, now at Kuruman. The Barolong of Lotlakana, the station in charge of Mr. Ludorf, betook themselves to flight, directing their course toward Setlagola. Mr. Ludorf is probably there now. It is said that he went to Mosiga to see the conquering Boors. As soon as they saw him, however, they despatched a man to ascertain who he was. Having learned that he was a missionary, the Boors forbade his approach.

Such is the present situation of some of the stations northeast of Motito. The Boors are desirous of pursuing and extending their conquests over all the inhabitants of the country; and they will then divide it among themselves. But it is probable that this result will not follow the threat, and that they will reflect before they attack Mahura; not that he can oppose to them an invincible resistance; but all the tribes at the north will have previously congregated at Motito or Kuruman. Such an assemblage will perhaps check the Boors.

Many Christians in Europe, M. Jousse presumes, will think it strange that a people, whose only book is the Bible, should be systematically opposed to the evangelization of the natives. Nevertheless, he says the fact is as incontrovertible as it is sad. "And any one will understand how it happens, when it is remembered that the large majority of the Boors are utterly unable to

study the pages of this volume. The gospel, moreover, in liberating men from the bondage of sin, causes them to know and appreciate the sweets of a liberty which is limited by duty. The Boors want slaves to till their farms, and they say, 'No liberty for the natives; therefore, no gospel.' And their conduct is also the melancholy result of their principles. A female missionary one day said to the daughter of a Boor, 'Who made the whites?' 'It was God,' answered the latter. 'And who created the blacks?' 'The Devil,' replied the child. These principles, however monstrous, are cherished by the ignorant and prejudiced mass of the Boors. Hence the profound hostility which they feel for the natives, and which has led them to desire the extermination of the race. Hence the hatred of the missionaries which they avow, because the latter would communicate to these poor fallen beings the unsearchable riches of Christ. The Boors have declared their regret that, when they plundered the house of Dr. Livingston, they did not find him. If this great explorer shall fall into their hands, it is to be feared that he will not escape."

#### STATISTICS OF INDIA MISSIONS.

It has been ascertained that, at the commencement of 1852, 22 missionary societies operating in India had 313 stations, 443 missionaries, of whom 48 were natives, 698 native catechists, 331 native churches, 18,410 communicants, 1,347 vernacular day schools for boys, containing 47,504 pupils, 317 girls' day schools, containing 11,519 pupils, 93 boarding schools for boys, in which were 2,414 pupils, 126 superior English day schools, in which 14,562 boys and young

men received instruction, 102 boarding schools for girls, in which were 2,779 pupils. The entire Bible has been translated into ten languages, the entire New Testament into five others, and separate Gospels into four others. "By far the greater part of this agency has been brought into operation during the last twenty years."

#### Domestic.

#### SOUTHERN METHODIST MISSIONARY SOCIETY.

THE seventh annual meeting of this society was held at Louisville, Kentucky, on the third Monday of April. From the Treasurer's report it appeared that the receipts, including \$9,155 44 from the United States Government, and \$2,000 from the American Bible Society, had amounted to \$123,163 61 during the previous year. The operations of this society are classified as follows:—"Missions in the destitute portions of the regular work," "Missions among the people of color," "German missions," "Indian missions," "China mission," and "California mission."

The number of missionaries reported in the destitute portions of the regular work is 106; among the people of color, 111; among the Germans, 7; among the Indians, 27; in China, 3; in California, 19. The number of communicants reported in the destitute portions of the regular work is 24,500, of whom 1,922 are persons of color; among the people of color, 34,078, of whom 700 are whites; among the Germans, 332; among the Indians, 4,477, of whom 169 are whites, and 439 are persons of color; in California, 300.

### American Board of Commissioners for Foreign Missions.

#### Recent Intelligence.

**SALONICA.**—A letter from Mr. Parsons, dated January 24, contains the following item of intelligence.

Sabbath before Christmas, a Jew was attacked by two or three drunken Greeks, near the Jewish meat market. One of the butchers, a Jew, came out with a club to defend him; upon whom one of the Greeks fell with a knife, and killed him. Several Jews rushed out, and fell to beating, indiscriminately, every Greek they met with. The murderer escaped; but one of his companions was killed by the infuriated mob. It was a repetition of the hostilities and bloody collisions between the Jews and Christians, with which those acquainted with the history of this poor people are familiar. A great excitement was created. Both communities were thoroughly aroused.

Thirty soldiers from the governor of the city attended the funeral of the Jew. Twenty Jews were arrested and thrown into prison. Two were taken out to die, and a third is not expected to live, though they had been confined only about twenty days. Only two or three of the Greeks were arrested. The efforts of Mr. Blunt, the English Consul, in behalf of the Jews, were active and praiseworthy. But the end of the affair has not yet come. For two or three Saturdays succeeding the murder, no Jew came to our service. None dared to appear in the Greek quarter. The Jewish girls who labor in a silk factory near us, were escorted to and from their work by an armed guard. The fear has partially subsided. From two to five now attend our service; and others come more freely to visit us during the week.

**ARMENIAN MISSION.**—The company of missionaries that sailed from Boston on the 22d of

December, consisting of Mr. and Mrs. Clark, Mr. and Mrs. A. Farnsworth, Dr. and Mrs. Pratt, Miss West and Miss Haynes, arrived at Smyrna, at the end of thirty days, "in excellent health and spirits."

CONSTANTINOPLE.—Mr. Van Lennep has transmitted to the Missionary House a letter, recently sent to him by "Apostolos and the rest" of Demirdesh, which is as follows:

In the first place, we would inquire whether there is any impropriety in any one's asking for any thing he longs to obtain, whether it refers to the body or the soul. We think not. We believe, on the contrary, that it is our duty to ask for that of which we stand in need, first of all of God our Creator, and then of men; and we believe a man does that which is just and proper, and that it is even his duty to ask of every man, according to his ability, to aid him in his necessities. As, therefore, we are now suffering a famine of the word of God, we entreat you with the whole soul to send us, if possible, a pastor; for we are, as you well know, as sheep without a shepherd in the midst of wolves. And we beg you, Mr. Van Lennep, to make known this our request to all the gentlemen [missionaries]; and you shall have your reward, according to the word of our Lord Jesus Christ, that whosoever shall turn a soul from the error of Satan, shall hide a multitude of sins; and this is a want which we feel both for ourselves and for our children.

Mr. Van Lennep says that many similar applications have come from "these excellent people;" but it has been impossible to provide them with a preacher of the gospel.

The subjoined extract is from a letter of Mr. Everett, dated February 1:

We are rejoicing in the commencement of a good work at Adrianople. I think you have been informed that we sent a man there in July last, and that he was driven away. One of our brethren, some three months ago, went there on his own business; and he found a desire for religious instruction, on the part of several, and wrote to me for permission to sell books and enter our service for a while, till another man could be found. We gave him permission accordingly. He was much encouraged in his work; and soon he sent an appeal signed by fifteen men, mostly Armenians, for a missionary or preacher; but we had no man to send. Last week the brethren there sent him all the way to Constantinople to demand a preacher. We have advised that Baron Mûgüldieth, of Rodosto, go to Adrianople for a few weeks; for we trust God has a people there. I hope to make a visit to that place early in the spring.

At Rodosto, Mr. Everett says, the work is also prosperous.

MAKSOVAN.—Under date of January 21, Mr. E. E. Bliss speaks of a visit which he made to Hadji Keuy the week previous, accompanied by his family, in the following language:

We found that the friends of the truth had hired a small house, to be used as a "place of prayer." This, of course, afforded us just the stopping-place which we desired. No sooner were we established in it than visitors began to pour in. We were there three days; and from

morning till night our rooms were filled, except when utter physical exhaustion compelled us to close our doors. Most came, it is to be presumed, only to gratify their curiosity. But even such, we hope, have received some good impressions. On the Sabbath we excluded all the "curious" visitors, as far as possible. Scores came, however, who gave diligent attention to the Word preached, and to the discussions that arose subsequently. Mrs. Bliss's female visitors, in another part of the house, were even more numerous than mine. Of course all this could not be going on without some opposition. Meetings were held at the church two days in succession, to devise measures to drive away the Protestants; but Gamaliels being found in them to advocate the "let alone" policy, nothing was accomplished. Present appearances in that village are very promising. The public mind seems very strongly impressed with the truth of evangelical religion. It is a field which ought to be cultivated.

But where are we to obtain the laborers? I have written to a native helper, stationed at Tocat, proposing that he spend the winter at Hadji; but I find that this plan is not feasible; for the reason that the work in Tocat is more promising than it has been before for years. Our brother there speaks of six intelligent men, heads of families, who are ready to avow their reception of the truth; of the free intercourse which he has with all classes; of an interesting visit which he lately made, by special invitation, at the house of a "ruler of the people," to whom he preached the gospel, with some evidence that the man was not far from the kingdom of heaven.

Thus our work is increasing upon us on every side; and we are obliged to resort to every possible expedient to answer its demands. You will not think it strange, therefore, that again, as in my former letter, I ask the special attention of the Prudential Committee to the importance of providing another missionary for this station, to take the place of our lamented brother Surphen.

SMYRNA.—A church was organized at Smyrna on the first Sabbath of January, consisting of seven persons, five of them being males. Mr. Johnston reports an increase in the number of his hearers. He also remarks, under date of January 10, "I can say nothing as to any prospect of a church at Philadelphia; but the good seed of the Word, we trust, has taken root in Thyatira; and if it can be properly watered, we hope for good fruit."

TRIPOLI.—Messrs. Wilson and Foot, in speaking of their labors during 1852, say: "It is our impression that good has been done; that antagonistic prejudices have been removed or weakened; that the supports of error and superstition have been in a measure undermined; that some intellectual activities have been awakened; and an amazing lethargy, in regard to matters of religion and the interests of the soul, has in a degree been wrought upon. But we mourn that our success is no greater; that impenitent men have not been solicitous in respect to their salvation; and we have seen so few earnest inquirers after the truth."

AHMEDNUGGUR.—The Herald for March 1848 contained an account of the apostasy of

Daood, a Mussulman, written by Mr. Burgess, which closed with the words: "We are not without hopes that Daood may be brought back." Under date of September 29, Mr. Hazen stated that these hopes, after the lapse of five years, were apparently about to be realized, as the young man had declared his intention of returning to the fold of his Savior. On the 13th of November Mr. Hazen wrote again as follows: "Shortly after my last, Daood presented himself for admission to the church, was examined, and duly propounded. As yet he remains in his own home, and suffers very little molestation. Threats have been made of compelling him to leave his home, and also of making representations to the Judge, in whose office he is employed as a writer, in order to get his work taken away from him; but nothing has been done. He is permitted to remain quietly in his house, and to read and pray there. Should his relatives compel him to leave the place which he now occupies, he hopes that his wife will go with him. He is doing what he can, in his present situation, to induce others to listen to the truth. He has many acquaintances on whom, we trust, he is exerting an influence for good."

**MADURA.**—The following extract is from a letter of Mr. Rendall, dated December 6:

Mr. Chandler reports an interesting state of things in the Sivaganga boarding-school. A number of the boys have been serious; and some give evidence of piety. At a late communion season, two of the older boys were admitted to the church. Mr. Taylor has also informed me that a very interesting movement is in progress in some villages not far from Mandahasalie. Thirty families in one village contemplate leaving idolatry, and placing themselves under him for instruction in the Christian religion. An influential man, who seems to be deeply affected with the truth, is at the head of the movement. At a late meeting of our "east local committee," three village congregations were added to this station, one to the station at Tirupooanum, and one to the Madura East station. On a late visit to Malakar I received three adults into the congregation at that place, which is growing in numbers and interest. Two adults have also been added this month to the congregation at Annuppavadi. A number of the girls in the boarding-school seem to be solicitous in regard to the salvation of their souls; and six or eight are anxious to join the church.

**CEYLON.**—Dr. Green, in reporting the state of the medical department from April 1 to October 1, writes as follows:

Our medical students have been reduced from five to three in number, J. H. Town having entered the service of the Jaffna Friend in Need Society, and S. Miller having gone to learn office business, and wait for a government situation. They have made satisfactory progress in their studies. As they have gone through two-thirds of their three years' course, I am endeavoring to make their study as practical as possible; and I allow them to operate in turn, as proper cases present.

During the last six months the dispensary has

afforded relief to 1,279 patients; and to them also the gospel has been preached. J. Danforth, formerly in charge of the dispensary, has been transferred to Oodooville, to take the medical supervision of the boarding school, and to practice among the people, while J. Everts 1st. has been withdrawn from that station to assist me in translations, as also in the study of native medicine, out of which I hope to obtain some things curious and useful. J. Danforth's place has been filled by J. A. Everts, who was formerly Dr. Ward's assistant. The government has made an annual allowance of £30 towards the support of the medical department, intended especially for the benefit of medical students.

I cannot but hope that European medicine is gaining ground among the Hindoos. The Jaffna dispensary registers about three thousand cases annually; and the mission dispensary about twenty-five hundred. If we add the cases which are attended to by assistants at the stations, the total will doubtless considerably exceed six thousand a year.

Ira Gould, Dr. Ward's former student, some time ago cured a cataract successfully; and lately he has amputated a leg. He is quite an *frat* in surgery. He has been appointed medical officer of the Colonial Life Assurance Company, a proof of the esteem in which the resident English hold educated native practitioners. Joshua Danforth is getting the confidence of the people extensively. Jeremiah A. Everts has practiced in Colombo during the past year, realizing, I am told, £75 per month. Operations of diverse kinds are by no means rare with these young men; and surgery is the vantage ground of European practice.

**CHOCTAWS.**—In writing from Good Land, under date of February 5, Mr. Stark says, "There is much to encourage us." And the subjoined extract is from the same letter. "We have just concluded a series of communion meetings; and though we have not had as many additions to the church as usual, it seemed to us that Christians were walking more and more in the fear of the Lord, and that the church was being built up in graces, if not in numbers. Last Sabbath we had an unusually large meeting at this place, occasioned by a funeral service. There was much feeling; and we have reason to believe that many were awakened to see their lost condition."

## Home Proceedings.

### EMBARKATION OF MISSIONARIES.

On the 14th of March, the following persons sailed from Boston for Smyrna in the bark Edisto, Captain Kendrick:—Rev. William Bird, of Hartford, Connecticut, and Mrs. Sarah F. Bird, of Exeter, New Hampshire; Miss Sarah Cheney, of Phillipston, Massachusetts; Dr. Fayette Jewett and Mrs. Mary Ann Jewett, of Saint Johnsbury, Vermont. The first three are destined to the Syria mission; and the last two are expecting to reside at Tocat, in connection with the Armenian mission. Mr. Bird is a graduate of Dartmouth College and Andover Theological

Seminary. Dr. Jewett received his academical degree from the University of Vermont, and his medical from Bowdoin College.

#### ORTHOGRAPHY OF ARMENIAN AND TURKISH PROPER NAMES.

THE following system is proposed by our missionary brethren for the spelling of Armenian and Turkish proper names with Roman letters; so that those who may have occasion to use words of this description hereafter, can know at once how to pronounce them.

##### 1. Sounds of the Vowels.

a as in *far*  
e as a in *fate*  
i as in *machine*  
o as in *note*  
u as in *unit*  
u as u in *but*  
oo as in *moon*  
ai as i in *ivy*  
eu as the French eu in *peu*

Some of these are but approximations to the vowel sounds designed to be expressed. *E* and *o*, for example, are not quite so broad and open as the corresponding English sounds. *Ai* is strictly a diphthong, the elements of which are indeed the same with those of our long *i*, but are not so closely united in pronunciation. This becomes evident when we hear an oriental attempting to pronounce such words as *hide*, *sign*, &c. *U* in Armenian names is best represented as above; but in Turkish words it corresponds more exactly with the French *u* as in *une*. The sound represented by *ai* is more exactly that of the French *e* in *le, me*, &c.

##### 2. Sounds of the Consonants.

g always hard, as in *good*  
s as in *sun*  
ch as in *chair*  
zh as s in *pleasure*

Gh and kh are gutturals, having no corresponding sounds or characters in English or French. The former resembles the modern Greek *gamma*, and the latter *chi*; but both are deeper.

C is to be used only in connection with *h*, except in words that have become anglicised with *c* in them.

J, sh, and in general the consonants not mentioned above, are to be sounded as in English. The combination *th* does not occur. When, therefore, these letters occur together, they are to be regarded as belonging to different syllables, and each is to have its own proper sound; e. g. *Fathi*, pronounced *Fet-hi*.

##### 3. Accent.

The accent, which is slight, is uniformly on the last syllable in Armenian proper names, and nearly so in Turkish. All the other syllables

should be uttered fully, and with equal stress of voice.

#### 4. Anglicised Names.

Names which have been long familiar to English and American readers, and have thus become anglicised, are not to be changed. Such are Constantinople, Smyrna, Scio, Mitylene, Nicomedia, Philadelphia, &c. In fact, being for the most part Greek names, they do not strictly fall within the rules given above.

## DONATIONS,

### RECEIVED IN FEBRUARY.

#### MAINE.

Cumberland co. Aux. So. D. Evans, Tr.	
Portland, A mem. of High-st. ch.	25 00
Franklin co. Conf. of chs. Rev. I. Rogers, Tr.	19 00
Farmington, Cong. ch. and so.	4 00—23 00
Temple, do.	
Kennebec co. Conf. of chs. B. Nason, Tr.	
Hallowell, Mr. Steele's ch. and so.	60 00
Lincoln co. Aux. So. Rev. J. W. Ellingwood, Tr.	
Bath, Hea. sch. so. for Rebecca M. Fiske, Ceylon,	20 00
Penobscot co. Aux. So. E. F. Duren, Tr.	
Bangor, Hammond-st. cong. ch.	109 64
Bluehill, S. T. H.	1 00
Brewer, 1st cong. ch.	41 15
Brewer Village, 2d cong. ch.	39 25
Dixmont, m. c.	7 00
Hampden, Cong. ch. and so.	11 24
Holden, do. 5 67; D. F. 50c;	5 57
No. H. Arnsbrook, m. c.	1 00
Orono, Cong. ch. and so.	25 54
Passadunkang, m. c.	7 00—241 30
York co. Conf. of chs. Rev. G. W. Cressay, Tr.	
Kittery, Cong. so. m. c. 3; Rev. A. W. F. 10;	13 00
Wells, B. Maxwell, 20; 2d cong. ch. and so. 50;	70 00—83 00

Hebron, Mrs. M. A. H. 1; Oxford, Rev. L. C. 3; Turner, s. s. 17;	492 39
	21 00

473 39

#### NEW HAMPSHIRE.

Cheshire co. Aux. So. W. Lamson, Tr.	
Alstead, Centre ch.	20 24
Koene, Boys' miss. so. for Mr. Cummings's sch. China,	11 90
New Alstead, Unknown,	5 00
Rindge, 1st cong. ch. 65,45; m. c. 53,64;	119 09—156 23
Grafton co. Aux. So. W. W. Russell, Tr.	
Groton, Ch.	5 62
Hebron, do.	5 50—11 12
Hillsboro' co. Aux. So. J. A. Wheat, Tr.	
Andrum, L. A. asso. (of wh. for Abby M. Whiton, Ceylon, 20);	21 00
Francetown, Gent. 65,64; la. 39,05; wh. cons. Thomas F. Rand and H. M.	105 69
Hancock, Cong. ch.	2 50
Hollis, do. m. c.	33 93
Mont Vernon, Gent. 28,27; la. miss. asso. wh. and prev. doua. cons.	
William Conant and H. M. 42,81; 71 08—224 20	
Merrimack co. Aux. So. G. Hutchins, Tr.	
Concord, West cong. ch.	20 00
Henniker, Cong. ch. and so.	141 63
W. Roxbury, N. H.	2 00—163 63
Rockingham co. Conf. of chs. F. Grant, Tr.	
Londonderry, Pres. ch. and so. gent. 41; la. 26,94; m. c. 23,75; to cons. Daniel Gilchrist and H. M.	91 69
Portsmouth, North ch. and par. 193,40; m. c. 56,63; la. 33,56; jur. so. 15; boys' s. a. class, 5;	263 28



Windham, Pres. ch. and so. 92,14; la. benev. so. 24; juv. miss. so. 375; two a. s. classes, 1,38; av. of jewelry, 4;	125 17—520 41
Stratford "Conf. of chs. E. J. Lane, Tr. N. Wolfboro', Rev. S. Merrill, S.; C. E. M. 2; H. G. M. 1; A. H. 2; S. N. 1; R. N. 1; T. L. W. 1; R. B. 1; J. G. 1;	15 00
Sullivan co. Aux. So. E. L. Goddard, Tr.	25 71
Acworth, m. c.	44 06—69 77
Newport, m. c.	1,170 39

## VERMONT.

Caledonia co. Conf. of chs. E. Jewett, Tr.	
Walden, La. miss. so.	19 00
Chittenden co. Aux. so. M. A. Seymour, Tr.	21 00
Jericho, Cong. ch. and so.	
Franklin co. Aux. So. C. F. Safford, Tr.	2 00
Georgia, Miss P. B.	
Orange co. Aux. So. L. Bacon, Tr.	
Thetford, Miss M. E. D. for fem. som. at Beirut,	66 50
Wells River, Cong. ch. and so.	21 00—57 50
Rutland co. Aux. So. J. Barrett, Tr.	
Fittsford, Cong. so. 112,50; m. c.	34,54;
Rutland, Cong. so. 125,38; m. c.	147 04
15,53; W. par. coll. 10;	160 91
Wallingford, J. Hill, 10; Miss L. 2;	19 00—310 95
Washington co. Aux. So. G. W. Scott, Tr.	
Northfield, Rev. A. Smith,	5 00
Windham co. Aux. So. F. Tyler, Tr.	
Westminster West. Friends of miss. and morals, 40; fem. char. so. 24;	64 00
Windham, Cong. so. gent. and la. to cons. Rev. ROYAL PARKINSON an H. M. 61; m. c. 7;	68 00—132 00
Windsor co. Aux. So. E. P. Nevins, Tr.	36 00
Royalton, Cong. ch. m. c. 19,34; la. 16,66;	615 45

## MASSACHUSETTS.

Barnstable co. Aux. So. W. Crocker, Tr.	
Harwich, Cong. ch. and so. to cons.	
Rev. M. H. Wilder an H. M.	50 00
Yarmouth, Cong. ch. and so. 87; m. c. 13; wh. cons. JOSEPH WHITE an H. M.	100 00—150 00
Berkshire co. Aux. So. Rev. J. J. Dana, Tr.	
N. of W.	30 00
Pittsfield, Young la. institute,	10 00
Williamstown, 1st cong. ch. s. s. for James Smedley, Ceylon,	20 00—50 00
Boston, S. A. Danforth, Agent, (Of wh. fr. a friend, 1; do. 1; Bowdoin-st. ch. juv. miss. so. for ed. in Madras, 30; for ed. of a boy in Mr. Stoddard's sch. Persia, 20; Mt. Vernon so. youths' so. for Madras m. 6; a. s. 53,50; chil. of mater. asso. 4,06; Park-st. youths' miss. asso. 68,50; Essex- st. ch. s. s. 28,26; chil. of mater. asso. 7; Old South s. a. for sup. of a pupil in Seir, Persia, 23,24.)	11,131 36
Brookfield Asso. William Hyde, Tr.	19 00
Holland,	
Essex co. South, Aux. so. C. M. Richardson, Tr.	1 00
Rockport, A friend,	
Essex co.	
N. Danvers, 1st cong. ch. and so. s. a. 20 00	
W. Buxford, Cong. ch. m. c.	10 00—30 00
Franklin co. Aux. So. L. Merriam, Tr.	
Sunderland, Young men's benev.	30 00
Agricult. so.	90 00—50 00
Wendell, Mrs. N. Green,	
Hampden co. Aux. So. C. O. Chapin, Tr.	14 31
Agawam, Coll.	34 00
Chester, do	19 35
East Granville, Cong. so.	49 00
East Longmeadow, 25; m. c. 24;	10 48
Feeding Hills, m. c.	
Monson, Gent. 10; la. 63,60; m. c.	82 73
3; coll. 6,13;	50 53
Palmer, Coll. 39,13; m. c. 11,70;	32 29
South Wilbraham, Coll. 19,63; m. c.	3 00
12,94;	
Springfield, G. S. M.	40 00
W. Granville, Coll. and m. c.	

W. Springfield, A friend, 5; Mr. Field's so. 57,71;	92 71
	429 60
Ded. for printing reports,	24 00—405 00
Hampshire co. Aux. So. J. D. Whitney, Tr.	
Enfield, D. S.	25 00
Harmony Conf. of chs. W. C. Capron, Tr.	
Webster, J. Larned,	12 00
Middlesex North and vic. C. Lawrence, Tr.	
Townsend, Ortho. cong. ch.	38 00
Middlesex South Conf. of chs.	
Holliston, Cong. ch. and so.	64 69
W. Needham, Cong. so. m. c.	30 00—84 69
Norfolk co. Aux. So. Rev. T. T. Richmond, Tr.	
Dedham, Miss A. Richards's a. s.	3 00
class,	50
Quincy, A lady,	
Roxbury, Eliot ch. and so. gent.	573,28; la. 326; m. c. 13,47; ded.
prev. ack. 10;	901 75
W. Roxbury, Spring-st. ch. s. a. s.	1 00—906 25
Taunton and vic. Aux. So.	
Taunton, Trin. cong. ch. and so. to cons. JOSEPH WILDER and RICHMOND WALKER H. M.	275 03
	13,178 33
Andover, Old South ch. s. s. class for ed. in Ceylon, 150; Billerica, cong. ch. m. c. 50; Chelsea, Broadway ch. m. c. 29,32; Winni- simmet ch. and so. m. c. 16; E. Cambridge, evan. cong. ch. and so. m. c. 8,57; E. Malden, s. a. 12; Lowell, Appleton-st. ch. 5,38; Newton, E. par. a lady, 5; North Chelsea, evan. cong. ch. and so. 10;	100 77
	13,279 10
Legariss—Palmer, Dwight Foster, by J. Foster and F. S. Foster, Ex'ts, 293; Springfield, Thomas Bond, 1,000; West- minster, Hittie M. Jackson, by Edward Kendall, Ex'r, 25; Worcester, Miss Sally Flagg, by George T. Rice, Ex'r, 287,38;	1,537 38
	14,816 48

## CONNECTICUT.

Fairfield co. West, Aux. So. C. Marvin, Tr.	
Stamford, Mr. Betts's boarding sch. for John M. Niles, Ceylon,	20 00
Hartford co. Aux. So. A. W. Butler, Tr.	
A friend,	5 00
East Granby,	22 85
East Hartford, m. c.	48 00
Hartford, Centre ch. m. c.	7 05—82 90
Hartford co. South, Aux. So. H. S. Ward, Tr.	
Newington, L. G. 2; E. G. 1;	3 00
Middlesex Asso. S. Silliman, Tr.	
Centrebrook, Gent. asso.	71 28
Lyme, 1st cong. ch. 53; m. c. 18;	71 00—142 28
New Haven City Aux. So., A. H. Maltby, Ag.	
New Haven, Rev. D. L. O. 5; R. B. L. 13; Howe-st. ch. and so. 188; North ch. William Johnson, wh. and prev. dona. cons. HORACE ANDREWS an H. M. 20;	255 00
North Haven, Cong. ch. a hal.	75—255 75
New Haven co. East, Aux. So. A. H. Maltby, Ag.	
Clinton, A friend, 1; cong. ch. benev. so. 30;	31 00
New Haven co. West, Aux. So. A. Townsend, Jr. Tr.	
Milford, 2d so.	41 00
Prospect, J. K.	1 00—42 00
Norwich and vic. and New London and vic.	
F. A. Perkins and C. Butler, Trs.	
Groton, Cong. ch. and so.	45 00
Hamburg, s. s. inf. class,	2 00
New London, 2d cong. ch. and so. 74,50; m. c. and la. 32;	106 50—153 50
Tolland co. Aux. So. J. R. Flynt, Tr.	
Bolton, Cong. ch. and so.	44 71
Columbia, Gent. 39; la. 40; S. L. 10;	89 00
Hebron, Gent. 52,45; la. 41,51; m. c. 22,63; s. a. 6,35;	192 92
N. Mansfield, Gent. 38,42; la. 47,58;	64 00
Rockville, 2d cong. ch. and so.	196 70
S. Coventry, 1st do. gent. 39,92; la. 52,49; m. c. 18,56;	101 27

Union, Cong. so.	17 38
Vernon, Gent. 138,09; la. 148,56;	286 65
Wilmington, Cong. ch. and so.	38 93—260 86
Winham co. Aux. So. J. B. Gay, Tr.	
Chaplin, Gent. 23,18; la. 29,91; m. c. 18,70;	71 79
Pomfret, Gent. and la. 299,04; m. c. 36,96;	336 00
Scotland, Cong. ch.	41 00
Voluntown and Sterling, Gent. and la. ack. in Mar. Her. under Nor-	
wick and vic. 15;	
Westfield, Gent. 70,67; la. 55,03; m. c. 60,65;	185 75—634 54
	2,345 83
A friend,	10 00
	2,355 83

**Legacies.**—Northford, Mrs. Mary Noyes, by J. F. Noyes and C. C. Griswold, Ex'rs, (prev. rec'd, 2,000.)

600 00  
2,955 83

### RHODE ISLAND.

Providence, Central cong. ch. (of wh. fr. William King to cons. Mrs. Lydia King, of Providence, and Miss HANNAH C. Gilman, of Norton. Ms. H. M. 200.) 565; Benef. cong. so. 90; la. 62,82; High-st. ch. miss. so. 71,25;

659 07

### NEW YORK.

Board of For. Miss. in Ref. Dutch ch. C. S. Little, New York, Tr.

G. D. P. 1 00

Brookville, R. D. ch. 11 59

Cohoes, do. 16 00

Flushing, do. m. c. 4 50

Jamaica, do. 98; m. c. 29; wh. cons. Rev. I. B. ALLEGRA an H. M. 50 00

Kinderhook, R. D. ch. m. c. 95,05; L I V. A. 10; 105 05

Schodack, R. D. ch. 29; juv. miss. so. for ed. in Goodland, Choc. m. 11; 40 00

Schoharie, R. D. ch. 17 00

Shawangunk, do. benev. asso. for Choc. m. 40; m. c. 5; 45 00

Tarrytown, 1st R. D. ch. 8 00

Upper Red Hook, R. D. ch. m. c. 14 00

Williamsburgh, R. D. ch. 58 27—370 11

Geneva and vic. C. A. Cook, Agent.

Brookport, Pres. ch. 18 00

Clarkson, Cong. ch. 4 00

Geneseo, 1st ch. and cong. 18 00

Geneva, Mr. and Mrs. H. 5; pres. ch. W. H. S. 2; 7 00

Hamilton, T. R. 5 00

Janius, Pres. ch. 20 00

Livonia, 1st do. 91 00

Millville, Cong. ch. and cong. 11,30; Fine Hill, 3,38; Dea. S. 1; Mrs. and Miss C. 1; a friend, 32c.; 17 00

Newark, Pres. ch. 21,68; m. c. 28,77; A. F. Cressy, 90; 70 45

Newark Valley, Pres. ch. Rev. M. Ford, wh. and prev. dona. cons. HENRY T. FORD an H. M. 25 00

Penn Yan, Pres. ch. 22,93; E. R. Jones, to cons. Rev. JAMES ELLIS, Jr. an H. M. 50; 79 93

Porter, Pres. ch. 31; I. M. 10; 41 00

Romulus, do. to cons. Rev. P. S. VAN NEST an H. M. 66 25

Rushville, Cong. ch. 78,50; ded. disc. 3; 75 50

531 13

Ded. disc. 25—530 88

Greene co. Aux. So. J. Doane, Tr.

Catskill, Henry Whittlesey, to cons. Rev. G. A. Howland an H. M. 50 00

Monroe co. and vic. E. Ely, Agent.

Byron, Pres. ch. 10 00

Rochester, Washington-st. ch. m. c. 60,96; 1st pres. ch. young la. benev. so. for sch. in Syria, 25; Mrs. Sarah Ray, 30; 115 06—195 96

New York City & Brooklyn Aux. So. A. Merwin, Tr.

(Of wh. fr. a friend, 25; Bloomingdale, s. a. 10; Brooklyn, South pres. ch. m. c. 191,89; Fulton av. cong. ch. s. a. miss. so. 20; Williamsburg, 1st pres. ch. 79;) 489 20

Oneida co. Aux. So. J. Dana, Tr.

Alder Creek, m. c. 9 00

Oneida Lake, D. R. B. 5 00

Utica, 1st pres. ch. m. c. 33 18—30 18

Plattsburg and vic. L. Myers, Tr.

Champlain, Mrs. Hubbell and sons for Frederic E. Cannon, Ceylon, 30 00

Chazy, m. c. 10 00

Keezville, Pres. ch. wh. and prev. dona. cons. MRS. TICKNOR an H. M. 96 00

Malone, Pres. ch. 100,43; m. c. 40; Mrs. L. Thompson, 25; wh. cons. Rev. ASHUEL PARMELEE an H. M.; juv. miss. so. for ed. in Ah-meduggut, 24; 189 43

315 43

Ded. c. note, 3 00—319 43

St. Lawrence co. Aux. So. H. D. Smith, Tr.

Potsdam, Pres. ch. and cong. 29; m. c. 13,52; Mrs. I. H. Edgerton, 20; 62 52

Ded. for printing report, 4 52—58 00

Syracuse and vic. J. Hall, Agent.

Syracuse, R. D. ch. H. S. 1 00

Pompey, 1st cong. ch. and so. wh. and prev. dona. cons. SAMUEL BAKER an H. M. 50 00—51 00

Watertown and vic. Aux. So. A. Ely, Agent.

Watertown, 1st pres. ch. 273,97; m. c. 139,43; 2d pres. ch. wh. and prev. dona. cons. GEORGE W. KNOWLTON an H. M. 50; s. a. 20; 483 40

2,501 16

A donor in proportion to income, 100; unknown, 1; Albany, 1st cong. ch. and so. 137,87; Albion, 1st pres. s. a. for Deacon Khamis, Persia, 10; Angelica, Rev. L. Hull, 10; Camden, union cong. ch. 28,50; s. a. 6,35; Mrs. C. Upson, 35; I. F. Miner, wh. cons. DAVID P. MINER an H. M. 100; Champion, cong. ch. 91; Chester, R. C. S. 5; City, 3; Delhi, pres. ch. and cong. 40; E. Stockholm, H. H. 10,80; Eden, J. Peck, fam. con. 10; Gilbertsville, pres. ch. 62,95; Groton, cong. ch. 75c.; Hastings, W. H. S. 6; Hornellsville, pres. ch. 20; Hudson, 1st pres. ch. m. c. 12,34; Kinderhook, R. D. ch. s. s. 23; Le Roy, pres. ch. 58,25; s. a. 21,75; DAVID P. KNEELAND, wh. and prev. dona. cons. him an H. M. 40; Lisle, a friend, 2; Malden, pres. ch. m. c. 43,08; Marion, a friend, 5; E. M. 2; Milton, C. T. O. 10; Morrisania, chl. of W. J. Thomson, 3,50; North East Centre, J. D. G. 2; B. F. W. 2; Oneida Lake, J. C. S. 5; Panama, ch. and so. 8; Peekskill, 2d pres. ch. s. a. miss. so. 12,60; Poughkeepsie, Rev. T. S. Wickes, 100; Ripley, ch. and so. 39,60; Schaghticoke, three chl. ded'd, 15; Shelter Island, cong. ch. 42,29; Spencer, M. E. S. 1; Troy, 2d pres. ch. s. a. 20; Yonkers, pres. ch. 162; s. a. 55; Yorktown, Rev. J. H. T. 5; 1,311 93

**Legacies.**—E. Roomfield, Uri Beach, by George Rice, Ex'r, (prev. rec'd, 250,) 100; Watertown, Job Sawyer, by John G. Dresser, Ex'r, (prev. rec'd, 20;) 32; 139 00

3,945 69

### NEW JERSEY.

Board of Foreign Missions in Ref. Dutch ch. C. S. Little, New York, Tr.

Blauvelt, R. D. ch. 44; Newark, 2d do. coll. and m. c. 60,54; 104 54

Bloomfield, Mrs. Cooke's fam. sem. for Mary Seymour, Maria H. Cooke, Augusta Duffield and Eliza Homan, Ceylon, wh. cons. Miss AUGUSTA M. BEACH of Caldwell an H. M. 100; Camden, Central pres. ch. 2;

Chatham Village, pres. ch. and cong. 106;  
Jersey City, E. C. L. 3; 3d pres. ch. m. c.  
12; S. H. G. H. and D. G. Hoagland, 170;  
Madison, miss. soc. of pres. ch. for ed.  
of a girl in Madras, 30; Morristown, con-  
tributor, 19; Newark, a bro. and sis. 1; 1st  
pres. ch. F. R. G. 10; Orange, Rev. Dr. F.  
1; Trenton, 3d pres. ch. 10;

**Legacies.**—Mendham, Elisha Beach, by Eben-  
ezer Fairchild, Ex'r, 100; Newark, (Ga-  
diah Cong., by Archibald Woodruff, Ex'r,  
(prev. rec'd, \$14,50,) 525, 18;

### PENNSYLVANIA.

Carbondale, Welsh cong. ch. 25; Clarksburg,  
J. M. McE. Ste. c. Darby, 1st pres. ch.  
25, 65; Franklin, pres. ch. 32; Girard, do.  
30; Manyunk, 1st pres. ch. 21, 34; Man-  
tua, 1st pres. ch. 10; Montross, la. cont. so.  
21; Northumberland, pres. ch. m. c. 16;  
Philadelphia, J. Borland, 25; M. and K. M.  
Linnard, 20; two indiv. for Anna M.  
Henry, Ceylon, 30; 3d pres. ch. a. s. for ed.  
of la. chil 25; W. O. 10; 1st indep. pres.  
ch. Mrs. Chambers, 25; 1st pres. ch. S.  
R. 10; I. S. E. 5; Clinton-st. pres. ch. A.  
V. P. 5; Rev. J. Patton's sch. for m. to  
Constantinople, 31, 23; Arch-st. pres. ch.  
Mrs. A. V. R. Constable, 30; indiv. 16;  
Southwark, 1st pres. ch. m. c. 39; Spring-  
field, cong. ch. 1; Wells, N. pres. ch. m. c.  
50; West Chester, 1st pres. ch. 152, 38; J.  
Atwood, 25; juv. miss. so. 19, 82; African  
a. s. for African miss. 2, 80;

### DELAWARE.

Wilmington, Hanover-st. pres. ch. a. s.

### MARYLAND.

Baltimore, Fem. miss. so. for Elizabeth E.  
Clemm, Hannah D. Hymus, William S.  
Flamer, John G. Morris, Thomas Atkin-  
son, Abigail Purviance, Letitia Backus,  
Julia M. Ridgely, and Jane S. Purviance,  
Ceylon, a. s. 30;

### DISTRICT OF COLUMBIA.

Washington, 4th pres. ch. 14, 93; junior miss.  
so. 113, 26; m. c. 30; indiv. 27, 50;

### VIRGINIA.

Harrisburgh and Cooke's Creek ch. fem. miss.  
so. 55; Prince Edward, a friend, 10;

### SOUTH CAROLINA.

Charleston, Indiv. in Circular ch.

### GEORGIA.

Greenfield, Ch. and cong. 6; Savannah, Inde-  
pend. pres. ch. miss. so. (of wh. from John  
Stoddard to cons. Mr. Lortus an H. M.  
100,) 406, 50;

### OHIO.

By T. P. Handy, Agent.  
Cleveland, John M. Woolsey, wh. cons.  
him an H. M. 100; Miss G. I. 1; Dover, 3d  
cong. ch. 10; Milan, cong. ch. 28; New-  
burg, C. R. 10; Richfield, H. Oviatt, 32;  
ded. disc. 6, 65;  
Ashtabula, Mrs. E. S. H. 10; College Hill,  
M. B. 3; Hudson, Wes. Res. coll. m. c. 4;  
Rev. C. Eddy, 10; N. P. S. 5; Johnstown,  
J. S. 6; Streetsboro, a. s. chil. 1;

### INDIANA.

Edinburg, m. c. 4, 15; Spencerville, A. P. 2;

### ILLINOIS.

Aviston, C. T. 1; La Fayette, cong. ch. 1, 50;  
Lee Centre, cong. ch. m. c. 7; Mendon,

cong. ch. m. c. 70; A. H. 10; Mrs. E. W.  
F. 4; a. s. for ed. of a child in Madura, 24;  
ded. disc. 1; Payson, cong. ch. m. c. 11;  
St. Charles, J. H. H. 16; Twelve Mile  
Grove, cong. ch. m. c. 6, 50; Toulon, cong.  
ch. 8; Wethersfield, cong. ch. 2;

### MICHIGAN.

Cold Water, Pres. ch. 5; Green Bay, youth's  
miss. so. 5; Madison, cong. ch. 2, 02;

### WISCONSIN.

Burlington, Pres. ch. 5; Green Bay, youth's  
miss. so. 5; Madison, cong. ch. 2, 02;

### IOWA.

Davenport, Cong. ch. 13, 25; Muscatine, cong.  
ch. 23;

### MISSOURI.

Mt. Zion, Pres. ch. 6, 50; J. A. R. 10; Phila-  
delphia, R. K. 3; Springfield, Rev. D. A.  
and fam. 1, 30;

### TENNESSEE.

Knoxville, Pres. ch. 20; New Hope, 10;  
Ridge, 1; Spring Creek, 6;

### LOUISIANA.

Clinton, Rev. S. T.

### TEXAS.

Fort Belknap, A soldier of 5th inf. band,

### IN FOREIGN LANDS, &c.

Danville, C. E. m. c. 5; Shipton, indiv. 6;  
Erzroom, Armenian m. c.  
Good Land, Choc. nat. coll.  
Montreal, Amer. pres. so. m. c. 240, 62; A.  
Adams to cons. Rev. John Jenkins and  
Rev. F. H. Marling, of Montreal, H. M.  
100; T. I. Greene, to cons. Rev. George  
Sill, Albany, N. Y. an H. M. 50; E. C.  
Tuttle, to cons. Rev. Stephen C. Strong,  
of Westhampton, Ms. an H. M. 50; Rev.  
J. McLoud, wh. and prev. dona. cons. Rev.  
D. Fraser, of Montreal, an H. M. 35;  
Old Town, N. Y. m. c. 19, 23; a. s. 5, 83;  
Yarmouth, N. S. Chil.

Donations received in February, 25,519 43  
Legacies, 2,894 56  
\$29,413 99

For TOTAL from August 1st to  
February 28th, \$160,232 72

### CHILDREN'S FUND FOR EDUCATING HEATHEN CHILDREN.

Amount received in February, \$711 23

### DONATIONS IN CLOTHING, &c.

Bloomfield, N. J. A box, fr. miss. so. in Mrs.  
Cooke's sem. for Mr. Coan, Sandw. Isls.  
Brooklyn, N. Y. A box, fr. Armstrong juv. miss.  
so. for Mr. Stark, Choc. m.  
Newark, N. J. A box, fr. Dr. Jackson, for Mr.  
Riggs, Smyrna  
Newbury, Ms. Parker River Village. A box, fr.  
fem. read. so.  
Walton, N. Y. A box, fr. fem. benev. so.

The following articles are respectfully solicited from  
Manufacturers and others.

Printing paper, writing paper, stationery, slates,  
shoes, hats, blankets, sheets, pillow-cases, towels,  
shirts, socks, stockings, fulled-cloth, Samuel, domestic  
cotton, etc.